

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Communications.

THE WORK OF GOD.

The following letter of "Good news from a far country" is like cold water to a thirsty soul, bringing as it does the tidings of the wonderful work of God through one of his servants. It clearly shows that the gospel is still the power of God unto salvation, and that the Lord still works with those whose hearts are perfect toward him. When shall we hear the same report of the wonders of redeeming grace in our own country? This letter, which we copy from *The Revival*, is a blessed encouragement for all God's servants to go into the highways, and compel them to come in.

My Dear Brother,—With mingled feelings of gratitude and joy I write to tell you of good news from my dear brother Walter Douglas; and, oh, may there be loud praise to God for his gracious doings through him. With a very full heart I write this.

His own letter does not contain much news respecting his labours; but he sends received by himself, telling of blessings to precious souls. He prefers that they should speak and tell their own tale, rather than himself. He says, "Tell all the never-forgotten, dear-loving hearts, that I send love, and am forced, from weakness of body, to count myself a debtor to all who have written me, unless they take the interest out of the sack of testimonials which I send, per this mail."

I gather from some of the letters and papers received that our brother has had bitter and severe opposition to contend with. He says, "I will not write one word of the opposition I have received. What! your son in Jesus write his loving father in Him anything of the one part of the double legacy; (John xvi. 33) nay, my precious partner in soul-salving, I have no time to talk even to W. J. L. about Satan's part or his blind captives—not even about W. D.'s conflicts. He takes it for granted that his own loving father in Jesus well knows that Satan does not lose his subjects without roaring. But, blessed be God, he is a conquered foe. The fact is, dearly beloved, that your son tries to look at things as if he were up in the glory with the Lord Jesus looking down upon the conflict. You know also that a little spice of tribulation is the very salt to keep your son a sweet-smelling savour, and you know that every sacrifice is salted with salt; and you well know that just in proportion to a servant's usefulness for his Master will be the opposition of the great adversary; and I know that I started from London for thousands of souls for King Jesus, and He knows that I will have them, or fall in the attempt. So you see, dear W. J. L., having counted the cost, and not having gone a-warring at my own charges, I have no time to tell of the dust or blows received in the heat of battle. . . . I think in the month of two hundred, and very nearly fifty (if not quite) living witnesses, you shall know that the Lord hath sent me. He says, "Will you please to put a little notice in the *Revival* for the information of some dear children of the Lord who have written asking about friends in Canterbury, that I had left Christ-church at the time some were received; and I have not been able to learn anything of the persons inquired for. Should I hear at any time of any or all of them, I will communicate privately with the parties interested."

He writes from Nelson that he had visited Canterbury and Wellington. He says, "Not a mail has arrived but what I have cries, Come back to Auckland. . . . I hope, by the blessing of the Lord, to return to Auckland on the 22nd inst. (June,) and after a while go from there to Dunedin in the spring; and should the Lord tarry and spare me, I shall, if at all able, physically, visit the Hokitika gold field on the western coast."

As regards the mass of letters our dear brother has sent me, my time and your space will only permit a brief glance at some of them. There are letters from souls fresh, quickened and stirred up; from some who have been in bondage being set free; from many who have been in a backsliding state restored. Among the 240 letters many tell of more than one soul blessed. Thus, a man

sings himself, "One who has been turned from darkness to look to Christ as his sure portion through your labors. Also my partner in life."

A Sunday-school teacher writes—"I thank God that you have been the instrument in his hands of the conversion of four dear girls in my class at the Sunday school. I have felt my own soul truly blessed. Assuring you of my earnest prayers in your behalf, believe me yours," &c.

Another letter is very precious. I give the major portion—"I thank the Lord for giving me this opportunity of telling you the good you have been the means of doing to this house since you came to the Wednesday meeting. My husband has been brought to the feet of Jesus, and is now enjoying peace. I have been a doubting, self-righteous sinner, trying to work out my own salvation, for upwards of twenty years, but through your labors I have been brought to the blessed assurance of salvation through a crucified Redeemer. My little niece has given evidence of being brought to Christ during the revivals at home, but had fallen back, and, finding in her own heart that all was not right, she became much concerned under your preaching, and is now rejoicing in assurance of peace and happiness through Jesus Christ. My sister requests me to state that for upwards of twenty-five years she has been doubting, and never able to believe she was saved, though she hoped she should be saved; but through your preaching she has been brought to the blessed assurance of salvation through Christ Jesus. If you know the good the Lord is doing through you, you would not be disappointed. Many a home has happiness now which never knew what it was before."

Here is a brief note—"My beloved brother,—To God alone is known the blessing you have been to me; but when the heart feels most the pen or tongue can say least. Ever yours in Jesus."

"Two sisters who have found peace in Jesus desire to say how thankful they are to God that they had the opportunity of hearing you preach."

Mr. Douglas, I am very thankful to God that ever he sent you here, for you have been the means, in God's hands for leading me to the feet of Jesus, and I do feel him to be praiseworthy (precious) to my soul. I pray the blessings of God may rest upon you."

An old gospel hearer writes—"I feel it my duty to state that for upwards of twenty years I have been a hearer of the gospel, but never felt its power until that evening when you said you knew there was some one fighting against God. These words made me tremble like a leaf shaken with the wind. I felt the anger of God resting upon me. I then said, in the bitterness of my heart, 'Oh God, I will fight against Thee no more. I now cast myself upon thy mercy; save me for Jesus' sake.' I bless his holy name He heard and answered."

I humbly request you will accept these few lines as a lasting remembrance of the power of the gospel through your preaching to the saving of my soul."

A local preacher writes—"If my testimony will encourage you and glorify God, I have pleasure in assuring you that He has made your labours a blessing to the quickening of my soul, both directly and indirectly."

This is expressive, from a German and his wife, both converted—"We no speak English, but we so happy in Jesus, and my wife's."

I find the more I look at the letters of praise, the more I become undecided what to quote. One writes—"My dear father in Jesus,—You have been the instrument in God's hands in leading three souls to Jesus, in bringing back one backslider, and in quickening two believers in this house; and we thank God we ever heard your voice. . . . What a change there is in this house since we have begun to live for Jesus. Now we all love that Saviour who has saved us with an everlasting salvation."

A father, mother, and three children, send a note as a mark of gratitude for the benefits resulting from his preaching, and assuring him of their prayers.

An unknown writer says, "It is my privilege to have a large and intimate acquaintance with perhaps the best, of the middle and working classes, and I find, on sounding right and left, that you are, in the hands of God, doing great good. I have induced several to hear you, and to my joy, some of them say they bless God they did. I hear one poor man much addicted to drink was convinced of his sin, and applied to his pastor of the Church of England as to what he was to do in his distress, and was recommended to take a trip into the country for change of air! A brother, however, fell in with him, and induced him to apply to Mr. —, who understood his disease at once, and led him to the Good Samaritan."

Amid the coldness of some, and direct opposition of others, it is refreshing to find an Auckland minister writing—"My beloved brother Douglas—Do not conclude that you are forgotten—no fear; not very likely that we shall ever forget our own brother Walter. . . . The love and prayers of many hearts in Auckland follow you. . . . May the great Head of the Church make you instrumental to the salvation of the souls of many sinners. We had a special prayer-

meeting in our little chapel, that the Lord would continue to bless more and more our dear brother Douglas in the great and important work of saving souls."

It the "Southern Record" it is stated that, "Mr. W. Douglas has for the last nine weeks faithfully preached the gospel in and around Christchurch to large congregations, and there are numbers who have cause to look upon him as the instrument used by God to bring them to a knowledge of the truth, while among Christians he has won a name for his encouraging and strengthening exhortations, and for his unflinching exposure of evil where it has been prominent. . . . In one week at Auckland, upwards of seventy professed faith in Christ." In another number of the same paper, is a lengthy article extending to three columns and a half, from which I make a few extracts. "Mr. Douglas is a man of good parts and respectable general attainments. He gives evidence of being a hard student of the Bible; and considering the comparatively short time since he began to turn his attention to it, his knowledge of its great leading doctrines is very complete and clear. . . . One of the most important and pleasing characteristics of his mission is the prominence he gives throughout to Jesus, as the Saviour of mankind. Everything is subordinated to the one great purpose of exhibiting the boundless love of God, as displayed in the gift of his Son, and winning souls to Jesus; and many will form the crown of his rejoicing at last. As a preacher he is very original and affecting. . . . Another feature in Mr. Douglas is his non-sectarian character. . . . With true catholicity of spirit, he can cordially co-operate with Christians of all denominations, who sincerely wish to advance the Redeemer's kingdom in the world. . . . The thoroughly independent, fearless, and faithful course he pursues is another marked and favorable element in his character. . . . Any evil that he knows to exist will find in him a daring, uncompromising enemy; any splendid exterior under which it may exist, will not save it from his withering blows and exposure. . . . Whatever form it may appear, and however smiling may be its face, and smooth its voice, and fair its professions, is sure to be unmasked, and exhibited in all its hideous features. He is particularly severe upon anything like hypocrisy or indifference in the Church of God. By nothing has he given more offence than by his outspoken and unsparing denunciations of these evils, whether they exist in the minister of the gospel or the church. Some credit him with insulting personalities, etc., but it is not persons, but principles and practices he attacks. Perhaps some of the epithets used on these subjects might be replaced by others quite as expressive and less offensive; but truths generally offend. Those who are consistent with their professions and faithful in their duties, know that Mr. Douglas's remarks are not aimed at them; and those to whom they do apply, whether ministers or people would do better to amend their ways than raise an outcry against one whose sole object is to do good, and who would rejoice at their consistency and earnestness in the the great cause of our common Lord."

I will conclude this lengthened communication by simply repeating what our dear brother Douglas requests—"Gospel Hall, Sussex Hall. 'All ye people' praise God. Hallelujah!" I am by his grace, yours affectionately,

W. J. LEWIS.

"BEHOLD HE COMETH."

Time's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom—
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bow'd,
The ocean is surging,
Earth gathers its shroud;
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The Judge and the throne!
The voice of the angel
Proclaims 'it is done,'
On the whirl of the tempest
His Ruler shall come.
And the blaze of his glory
Flashes out from his throne;
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing:
With gladness they hail him;
Redeemer and King.
The iron rod wielded,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Original. ITALIAN MISSION.

Dear Bro. Litch—I reached home last evening at 10 o'clock, from my long journey nearly to the city of Cracow. I had three special objects in making this journey. First, according to the kind invitation of German Advent brethren in Württemberg, to visit them and make their acquaintance; second, to spread the light of the coming of Christ as occasions might offer; and third, to rescue my youngest brother, on whom Russian tyranny has exercised its rage for several years, and whom I had not seen for twenty-three years. I reached Kirschenhardhof, near Stuttgart, the capital of Württemberg, July 6th, where the kind brethren had been looking for me several days, and where I was received with much Christian kindness and affection. I remained there four days, and spoke Sunday to a large congregation on my Christian experience, views and faith. Several Advent Christian families have there formed themselves into a colony for the purpose of aiding each other, and laboring more efficiently to spread the truths they believe. They seem to be perfectly united in love, and are very pleasantly situated; have a good chapel and school with excellent professors, well educated in Greek, Latin, German, French and English, and some speak Italian. I was especially happy to form the acquaintance of Brother Hardeg, who is chief director, and his very kind family. Bro. Hoffman is pastor, a very intelligent, well educated, religious man. Bro. Paulus is editor of the little sheet they publish, and also professor of languages, and has much influence there, and Dr. Sanders is the physician. I shall never forget the kindness of this dear brother and his interesting, intelligent family. These brethren, with Bro. Adolph Grater, an evangelist, and others, form what they term, "The Spiritual Temple" Committee, and spread the doctrine of the advent of Christ as they have opportunity.

Monday morning, July 10th, Bro. Hardeg, A. Grater, Dr. Sanders and his son who is preparing for the ministry, and several others, accompanied me to Stuttgart, and very nobly assisted me with means for the rest of my journey. I passed through the kingdoms of Württemberg, Bavaria, Saxony, Prussia, to the frontier of Cracow, old, and very familiar territory to me. With my American passport, I passed freely from place to place, and was everywhere received and treated with much respect. In the city of Dresden, I spent over two weeks, and found some old friends, and formed many new acquaintances with Germans, Poles, Prussians and French, to whom I explained the fulfillment of prophecy, and warned them of the soon coming of Christ. Two Polish gentlemen from the Grand Duchy of Posen, of high education, Professors, were especially interested. They seemed convinced that I spoke to them the truths of the Bible, and promised to continue their examinations of them, and proclaim them as they had opportunity. I conversed much with an intelligent young Russian nobleman, who has just finished his collegiate education, and is travelling to learn languages and Western civilization, and proposes to spend the winter in the United States. He told me, that there was not one of the students in St. Petersburg, Moscow and Kier, who believed in any other God but nature; and that sensuality is all the divinity they know. . . . His disclosures of the state of society in Russia were awful. . . . I asked him to read some parts of the prophecy of Daniel and the New Testament. He seemed struck with what he read, but said, "I am unable to judge, as I have never before read it, or any part of the Bible." In speaking of Russia and Poland politically, he said, "The Russian people are not the enemies of Poland, but the Emperor and officers of the army, aided by the Professors incited the Polish youths to insurrection, and purposely prolonged it, when they might have crushed it in a month, in order to plunder and destroy the Polish nation entirely."

Another Russian gentleman informed me, that once in his presence a Russian citizen treated the Polish people thus: that sooner or later, other nations would help them (?) to defend their cause. An officer of the army answered, "We feel ourselves so strong that we have no fear to go against the world, and also against God and his laws." (?)

You may read before this reaches you, of the German "Sängerbund," or great musical festival, which was held in Dresden, July 22, 23, 24 and 25. This remarkable musical festival I had the pleasure of attending. For the first time in history the Germans assembled from all parts of the world to unite their voices in sweet harmony. There were delegates present from China, and other parts of Asia, from Africa, from different parts of Europe and America, with the flags of the different nations to which they belong. 25,000 voices sang in concert, in a new temple erected for this special purpose, and such a rich flood of music! The procession, over three hours in length, passed through the principal street of the city, each delegation with its flag. I saw several from the United States. It was very beautiful and imposing indeed; but permit me, dear brethren, to make an observation on the subject. If such a company would assemble from different parts of the world as representatives who are waiting for the fifth and everlasting kingdom, I should rejoice! should shout aloud for joy!

But I look upon such large assemblies as this, as upon the assemblage of birds in autumn for their departure to warmer climes; by instinct they know the season; so at present, these grand assemblages of the nations seem to me to betoken the time of departure, or that the closing season of time is at hand. But I trust we shall soon be in the procession, not of 25,000, but 144,000, of all nations, tongues and languages, who shall sing with spiritual voices to God, and make melody of which we cannot now conceive. May the Lord help us to be there.

In the little city of Katibor, near the frontier of Cracow, where I waited four days for my brother, I visited one day, the depot, which was filled with people who were waiting for the cars. Two intelligent Prussian ladies from Berlin were selling Bibles and tracts, and asked them if they were true Christians, followers of Jesus. They said they believed they were. I then asked them if they knew our Master was soon coming? They said, they knew nothing of it. I then talked over two hours, being listened to with much attention by all present, Prussian officers included. The subject was new to all, and the two ladies desired more light upon it. They sold many Bibles and tracts that day. May the blessing of God attend the word spoken. I used most of the time while riding in the cars in speaking to the passengers on the solemn truths to which my life is devoted, relating to the fifth and everlasting kingdom, usually hanging up the prophetic chart which was new to all. I was listened to with respectful attention, and many seemed very solemn. Several asked me for a copy of the chart and tracts, but unfortunately I had none to give them.

From Lorraine to Newfchatel (in Switzerland) I found a great field of labor, and by the grace of God, I purpose, after having visited all these valleys, to spend the winter there, and do what I can to publish the everlasting gospel. I was happy on returning home with my brother, to find my family in good health, and also to find a letter from our dear Bro. Jones. He says, "Soon after my arrival in Leghorn, I became acquainted with a young minister, a great smoker. He said he tried for a week to break himself of the habit of smoking, but it was too strong for him, he could not resist the temptation any longer. All my labor with him was for naught." I would here remark, that Bro.

Jones has also been a great smoker, but two days before his baptism he conquered that filthy habit and ranged himself with those who strive to overcome all that increases our natural tendency to the animal. Bro. Jones says further: "The people with whom I board, think I have very strange ideas upon religion, and asked me if I did not get them from the American preacher at St. Jean. I told them I had learned of God, and believed you a gentleman and a Christian. I have spoken with the Scotch minister, D. D., on different subjects of Bible truths, but found but little sympathy with our views."

I feel rejoiced that Bro. Jones, though young in the faith, is trying to do what he can to spread the light in the thick darkness by which he is surrounded. Dear brethren and sisters, pray for this dear brother, who I believe to be truly worthy of our confidence.

With much respect and affection, I am your fellow-laborer,

M. B. CZECZOWSKI.
La Tour Pellice, via Turin, Italy, Aug. 8, 1865.

"POSTS OF HONOR."

Where are these? One would suppose, from what we hear and read of them, that they were few in number, and to be filled only by the noble and distinguished; that being great and honorable positions, great and honorable persons alone could fill them. To know what and where they are, we must first know whether it is the honor "which comes from God," or worldly fame and distinction which is meant. That which God honors, and those whom God honors are often held by the world in low esteem. There are some points of resemblance, nevertheless, between the world's honorable stations, and those which the Bible distinguishes as honorable.

1. *The post of honor is the post of danger.*

In earth's bloody conflicts, that position which is esteemed most honorable, is that where there is most danger. In the front of battle, where the conflict rages; in the breach of the frowning ramparts; where veterans contend for the vantage ground, hand to hand and inch by inch; where death-dealing missiles fly thickest and fastest—there, if there be any place, honorable, where man seeks the life of his fellow man—is the post of honor, because it is the post of danger.

So also is it in the conflicts of the Christian. Dangers, great, imminent, fearful, attend his pathway. He wrestles not against flesh and blood. Foes mightier far, and more formidable than earth's panoplied legions begirt him round, while

"Each at the head"
"Levies his deadly aim;"

Such foes the Christian encounters every step of his heavenward journey. But it is because his post is thus dangerous, that it is the post of honor successfully to resist his wily foes and to come off victorious in every conflict.

2. *The post of honor is the place of responsibility.*

The general who leads an army, always confessedly holds this position. He holds in his hands the lives and destinies of thousands. Whether they shall be victorious, the conquerors or conquered, depends largely upon his valor and skill. Thus it is with the Christian. True, unlike the general, he commands only himself, except he may be said to enlist in his behalf, the good wishes and sympathies, if not the direct aid of all the hosts of heaven, who look down from their celestial empyreans, with eager eyes and approving smiles, awaiting the final issue of the animating contest. He alone is responsible for victory or defeat. Upon none others can he justly lay the blame of failure. If he fails, upon his own head must rest the responsibility.

3. *The post of honor is the post of distinction.*

This may seem a truism. It is, however, not more trite than true. Many positions in life are associated with that which is little, ignoble and mean. It is really difficult to associate with some places and positions anything noble or good. Such are the common plodding spheres of worldly business and duty. Such lives are scarcely marked by an incident or event. These are the treadmill theatres of toil. They are the bye-ways of life, adown which travel the unnumbered millions unknown to "fortune or to fame." They live, they breathe, they die, and their "exits" like their "entrances" are unmarked by a single thing which lifts them above the dead plain of humanity's waveless tide. Here and there only, does some one, to "fortune and to fame unknown," rise above the vast and shoreless main, showing himself a man.

The Christian's position is always the post of distinction. His conversion first elevates him to the true dignity of manhood. He is born heir to an incorruptible inheritance.

"A crown awaits him in the skies."

And like the heir to a kingdom, long before he enters fully upon his estate, he becomes the object of interest to thousands—who watch the development of his powers, fixing their hopes upon his successful preparation for the vast honors, responsibilities, and dignities he is soon to enjoy. He is thus distinguished as an heir, to be scarcely more honored when he shall fully come into possession of sceptre, kingdom and crown. How great the honor, how vast the privilege of

the Christian. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."—*Methodist Protestant.*

TRUE CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring or suffering—we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or martyrdom, make up the true Christian life. The little constant unobtrusive, not the lightning; the waters of Siloah, 'that go softly' in their meek mission of refreshment, not the waters of torrent noise and force, are the true symbols of holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, little acts of indolence or indecision, slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifference to the feelings or wishes of others, little outbreaks of temper or crossness, or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little benevolences or forbearances, or tendernesses, little self denials, and self-restraints, and self-forgetfulnesses, little plans of quiet kindness and the thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes you still so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slope composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

AND FORGIVE ALL MY SINS. PS. 25: 18.

Sin is the transgression of God's law. It is sometimes called an offence, as it offends the Most High. It is called iniquity, which means deviation from just dealing, and an act of injustice.

ANALYSIS OF THE PENITENT'S PRAYER.

Confession of sin. To confess is to acknowledge or admit as true. And in the confession of sin it embraces not only the admission of great guilt and wrong, but a sorrow for the offences and a determination to turn from them. In impenitency there is blindness as to one's own real condition. Others may be regarded as great sinners, but we ourselves are not very bad. When conviction is yielded to, we feel that we are the chief of sinners. Sin is then confessed. It is confessed mainly to God and sometimes to men, who have been wronged. And to encourage and cheer in the work God has given the great promise, "Whoso confesseth and forsaketh them shall have mercy."

2. One who is penitent finds his sins have been very numerous. Before they seemed but few. The offences of one day in wicked thoughts, wrong words, unbelief, omission of known duty, and the various offences of dishonesty, profanity, intemperance, prodigality, pride and like wrongs are found very many. Multiply them by months and years and the product is vast. Sins appear as numerous as the sands of the sea, innumerable.

3. The character of sin is bad. This is discovered by the awakened. It is against God and all that is just and right in the universe. It is war upon heaven and all that is good. It is against God, against men and against ourselves. It produces disorder in society, and brings an infinite amount of pain. It produces sighs of untold anguish, and causes floods of tears and great lamentation and unutterable woe. And in view of the aggravated character of sin, penitents feel that they are forever undone unless God, against whom they have sinned, is merciful to them.

4. This leads to prayer for forgiveness. Other means for salvation have failed. Men could not save them, nor they save themselves. "By the deeds of the law shall no flesh be justified." "God be merciful to me a sinner." "Lord save, or I perish." Or as in the text, "forgive all my sins." Forgive, O forgive! And what a word is forgiveness. It is the giving up of resentment or claim to requital on account of offence or wrong. The one forgiven is received and treated as if not guilty. And God loves

with complacency and warm affection. O it is worth vast revenues of wealth or mountains of gold to be forgiven by God. It is worth more, infinitely more. All the riches, grandeur and honors of the world; nay, the gain of the whole world is but utter insignificance to the full pardon and forgiveness of our sins.

May the impenitent yield to the influences that are at work, and become penitent; successfully seek for pardon and saving grace. So shall they escape ruin, have peace with God, and live forever.—*Herald of Gospel Liberty.*

THE SUCCESSFUL SABBATH-SCHOOL SUPERINTENDENT.

While there can be but one head to any organization, I pity the superintendent who cannot consult with his pastor and advise with him upon any matters connected with the interests of the school. He should also receive advice which may be gratuitously offered, without any fear that the pastor is interfering with the duties of the superintendent's office. He should have the interests of the school so much at heart, that he would be ready to obtain light and help from any quarter. But enough on this point.

Sixth. The superintendent must enforce order. If he cannot, he had better resign. There is no success without order. It is not sufficient to draw up and enact a set of rules for the government of the school. The teachers expect that they will be enforced, and the superintendent is the executive officer to do this. If he allows the simplest rule to be disobeyed, he will, in time, be obeyed in nothing. I knew a superintendent who attempted to call his school to order by the ringing of a small bell. As the bell was not noticed, he said aloud, "The school will please to come to order;" but the scholars and teachers lingered about the stove, and talked aloud. He then rung the bell for some time to no purpose, and proceeded to open with prayer, while the school was in utter confusion. He did not enforce order, and the scholars took advantage of him. If he had declined, in the first instance, to open his school, until he had the attention of scholars and teachers—even if he had consumed the whole time of one session—he would have had little trouble afterward. Occasionally, a superintendent is obliged, by request of a teacher, or for other reasons, to interfere in the discipline of a single class, and make an arbitrary division of the scholars. In attempting this, he should be very sure he is right, and then kindly, but decidedly perform the duty. If he falters or hesitates, and finally yields to the wishes of the unruly scholars, his influence is gone. Firmness, tempered with kindness, is indispensable, if he would command the respect and confidence of his school.

Seventh. A superintendent should not hesitate, as a last resort, to expel an unruly scholar from the school. I know this is rather dangerous ground, and there are some who do not believe such a course is ever necessary; but I am firmly of the opinion, after nearly twenty-five years' experience as superintendent, that if the discipline of the school requires the expulsion of a scholar, it should be done without the slightest hesitation. It should not be done until all the means and methods within the reach of teacher and superintendent have been exhausted to enforce obedience, and then the scholar should be made to understand that the good of the whole school demands his expulsion. Two years ago, a wild young girl in one of our schools declined, peremptorily, to obey a plain and simple rule of the school. She was told, firmly but kindly, that she must obey or leave. She chose to leave, and the influence upon thirty or forty other girls, who were also inclined to disobey, was immediately seen in their improved deportment. The superintendent preserved his integrity, and the whole school saw that his discipline must and would be maintained. The rules of the school must be observed at all hazards. A boy of fourteen years of age, was expelled from one of our Boston schools, a few years ago, for wilful and persistent disobedience. In two or three months, he begged the superintendent to receive him back, and he afterward experienced religion and united with the church. Severe discipline should never be resorted to in haste.

Eighth. The superintendent should make periodical visits to his teachers. He could, in this way, better understand their wants, could have time enough to familiarly converse upon matters pertaining to the interests of the classes, and suggest such changes as might seem to him desirable in methods of teaching, government of the scholars, irregular attendance, &c. He should be to the most intimate terms with them, so that they might always confide in him, and feel that he was their friend. He should, if possible, invite them all, once a year, to his own house, never failing to provide suitable refreshments, where they could, in a social manner, commingle together. New teachers, in this way, would become acquainted with the old; and the effect would be to bind all more closely together.

Ninth. Superintendents should be very careful in the selection of teachers. It will not do to take every one who offers. A heart warm with love to Christ, a love for children, a good-natured face, and ability to be punctual, should be deemed indispensable qualifications. It is not always easy to dispense with a teacher, when he is found, upon trial, to be incompetent; and it is much better to be honest with the new applicant, and state plainly what is expected of him. Where there is a scarcity of material, officers cannot, of course, be very particular; but beggars cannot always be choosers; and the great want in our schools generally, is faithful, earnest, and devoted teachers. Of one thing I am sure—that a person who does not know how to smile, and who always wears a long, sober face, is not fit to instruct children. The time will come when school-committees and superintendents will reject all persons for teachers of children and youth, who cannot unbend before them, and whose faces cannot light up at the sight of childhood.

Tenth. In all his intercourse with the scholars, the superintendent should endeavor to make them feel that his great aim and object is to lead them to the Saviour. He may have ability and tact, and be the best disciplinarian in the world; if he does not make all his energies bend toward the conversion of the scholars, he will be an unsuccessful officer. Young children know when a man is in earnest. The look of the eye, the trembling of the voice, are detected immediately, even by infants; and the superintendent should seek opportunities, by letter or otherwise, to press the claims of the gospel home to the hearts of the scholars. He should not shrink from this duty, but should faithfully perform it; so that he may be able to call the attention of teachers who neglect it, to cases which need their special attention. Some officers in this region have had large and marked success in faithful religious correspondence with the pupils. The Lord has seemed to bless this kind of effort.—*Congregationalist.*

(Original.) UNFULFILLED PROPHECY. OPENING THE SEAL.

Rev. 6: 1, 2. What shall we say is represented by this expressive emblem? I answer, the Lord Jesus Christ going forth, not in the character of his first advent, but in the character of his second—going forth to redeem his inheritance, to rescue it from the hand of the enemy, and assert his claim to his possessions. There had just been an acknowledgment in the court of heaven (chap. 5: 12, 13.) of his title to the possession, and accordingly the first seal he opens exhibits him on a "white horse," an emblem of victory, and a "bow in his hand"—a "crown," moreover, being given unto him; "going forth conquering and to conquer."

This does not rest upon any assertion, for in the 19th chapter of this book, verse 11th, we find the same emblem used, where we are expressly told that the Lord Jesus Christ is intended; "and I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge, and make war." &c. And here observe, (verse 12.) "And on his head were many crowns."

We have here the same three features as in the first seal before us—warrior—crowned, and on a white horse.

We can have no doubt that the person here represented is the Lord Jesus Christ, "The Word of God," as he is named; and we should surely have good reason for asserting that the same emblem in the same book has two different meanings. There are differences to be noted, as we proceed, in the two visions or in different parts of the one great vision presented to John; some of which better be cited at the outset.

What then is the difference between the two aspects of this same personage? It is this: In the first seal Christ is represented as going forth to his work of conquest (which will be seen as we proceed,) embraced in a series of acts: but in chap. 19th, we have his appearing to strike the last blow, and execute his last act of judgement. Consequently we are then told in this last stage of the contest, "on his head were many crowns." Having conquered all the confederate kings in the last great rebellion, Christ will be entitled to their many crowns. He will then be "king over all the earth," "Only King and Potentate"—"King of kings, and Lord of lords."

When Jesus was under examination before Pontius Pilate, we are told "he witnessed a good confession." What was that confession? That he was born "King of the Jews,"—that was the great fact and his only crime, and Pilate ordered his superscription accordingly, "This is Jesus, King of the Jews." In this capacity no doubt he is to make his next public personal appearance in our world; and here we have the predicted description at the opening of the first seal.

How and by what process the Lord Jesus will go forth "conquering and to conquer," we shall learn by the opening of the seals in their order.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." This opening of the second, like the first, is given to us in metaphorical language; but the metaphor has its corresponding reality. By the metaphors the weapons are intended, by which Christ shall subdue his enemies, and recover his kingdom. And what are these?

The same which the Scriptures uniformly assign to God in visiting wrath upon his enemies, viz., his judgments; and what and how manifest are these, the Lord tells us in a passage which throws great light on the question in hand. Observe I speak now of his judgments on nations, as such, of which alone there is question here.

To save the space for transcribing, let the reader turn to Ezek., chap. 14th, and read verses 13th, 17th, 19th, and 21st. There are the weapons of God, and if my interpretation is right of the first seal—representing of Christ going forth to take to himself possession of "the kingdoms of this world," and subdue his enemies by judgments, we should look in the succeeding seal to see him use these weapons. It is remarkable that the first of these, "THE SWORD," is the subject of this seal—"there went out another horse that was red. . . to him who sat thereon was given a great sword."

In time of plenty, from sixteen to twenty measures of wheat (the measure about one quart) were given for a penny. But here a voice is heard, saying, "One measure of wheat for a penny, and three measures of barley for a penny." And to show that nothing but the necessities of life are to be affected by this plague, oil and wine are exempted as being the mere luxuries, and ordinarily out of the reach of the common people.

I will reserve my remarks on other seals for future numbers. D. C.

PANTHEISM.

Pantheism is the form in which infidelity prevails on the continent of Europe in the present day; and by its illusions it satisfies many of those appetencies of the mind which would shrink from gaunt and grim Atheism.

It pictures a phantasy with which the imagination may hold communion, and not of such a holy brightness as to drive back the spirit with oppressive sense of demerit. Infidelity can be regarded as no barrier in the way of intercourse with the divinity of this system, for the evil is just one of his own developments. Ample and accommodating professes to embrace within it all religion and actually embraces all dead religion and like the ancient Roman superstition the days of the emperors, it is tolerant of religions, always excepting a living and compromising scriptural religion which fuses to enter into alliance with it; just the emperors erected temples to the grimoiries of Egypt and of the other nations that they conquered, and yet virulently persecuted the Christians. Its phantasies mislead for a time the minds of the rich, the idle and the refined; but meanwhile there will be a feeling of emptiness and want the depths of their bosoms; and the great mass of practical men will scorn the delusion which would be practised upon them, and rush to a real infidelity or a real superstition recollecting only one lesson learned in school of Pantheism, and that is a fatal habit of excusing moral evil as a step toward good, or as a necessary part of a beneficent development.

Looking to the present state of the continent of Europe, it might seem as if infidelity, under its various forms, were for a time to be predominant. France is not now the only nation in which it has taken possession of the thinking minds, which are always the most influential minds; it prevails to a greater or less extent in the majority of the continental countries. If less sanguine and buoyant, if less confident and bold, than immediately before the first French revolution, it is more cautious and calculating, for it has learned some prudence and policy from its reverses. Working silently, and under cover of a respect for all religions as alike true, that is, alike false, it is working all the more surely; and its scattered forces will at length come to a head, and it will openly proclaim itself, and enter upon the death-struggle for which it is preparing.

But whatever be its temporary triumphs, it cannot be permanently successful. The ancient superstition of Europe, containing as it does the strength of the large portion of truth which it embraces, and all the strength of corrupt human nature beside, will be found more than a match for it, and will come forth from victory with a bolder front, and claiming a more formidable authority. Is it in the midst of these contests that the truth of heaven, by the immediate interposition of God, is to shine upon our earth, and scatter all error by the brightness of its rising?—*McCook.*

WRIGHT THE PHILANTHROPIST.

John Wright of Manchester, is perhaps the most remarkable philanthropist of our day. Belonging to the working classes, he had been a time-man, in one of the mills there. When the factory-bell rung, and the day's work was over, and some of his fellows returned to the comfort of their homes, and others went to spend their evenings and waste their wages in spirit and beer-shops, John, moved by a Christ-like compassion, turned his steps to the prison, and passing from cell to cell spent his evenings in reading God's Word to the prisoners, in praying with them, in instructing them, in holding out to the worst the hope of heaven in a better world, and of a redeemed character and honest life in this. Wherever he found a hopeful case, he grudged no labor and spared no pains to have a situation ready for the person on their leaving the jail.

Take for example, the case of a man who had stolen the tools of his fellow-workmen. By God's blessing on John Wright's instructions, this prisoner had undergone a great change of heart. Some days before his time was out, Wright went to his former master to tell him how penitent the thief had become; how anxious he was to live an honest life; that in short there was every reason to believe that he had found salvation where the jailor of Philippi found it—within the walls of a prison. He pleaded with his former employer to take the penitent back. The gentleman was himself not unwilling to give the man a trial, but he feared that his workmen might object to the company of a convicted thief; besides dreading that he might steal again, and thus expose the innocent to suspicion. Admitting the force of this, John asked the master if he would receive him back provided his workmen made no objections. He consented; and John's next step (for he was resolved to leave no stone unturned) was to hold a meeting with the workmen. They assembled. Up rose Wright, and with a face beaming with benevolence, and a tongue to which love and piety lent persuasive oratory, he pleaded the cause of the poor convict; he implored them to give him a chance; though not rich himself in this world's goods, he undertook out of his own poverty to make good whatever his protégé might steal. The result was worthy of the kind hearts though rough hands of English workmen. To their honor it has to be told that they also assented. He was received back; and Wright's faith and their kindness had their reward. By years of the strictest integrity and honest labor, this convict thor-

oughly redeemed his character. A noble man is John Wright; single-handed pursuing such a course as I have described, he has saved as many as three or four hundred convicts, leading them back to the paths of virtue, and restoring them to the bosom of society.—*Sunday Mag. Edinburgh.*

YOUNG PROFESSORS.

There are always those in the church who have but recently been converted; and instructions from the pulpit are to be given that shall aid such to earnestly endeavor to acquire new and enlarged experiences in the spiritual life just entered upon. The convert will derive an advantage in piety by daily secret prayer, Bible reading and by resolving to bear a daily cross. We make a few suggestions which we hope may do some good to young professors.

Rejoice in the fact that you are a Christian. In our articles, in recent numbers, on the subject of the kingdom of heaven, we have proved by Scripture testimony that the phrase, "kingdom of God" or "heaven," signifies the personal reign of the Messiah on earth, with his resurrected and glorified saints, when all things shall be "made new." And this should be conclusive on the subject of his personal and visible appearing on earth in his Kingdom character. But as many doubt this, we propose in the present number to examine the evidence of the Bible on this point.

The language of the Saviour is pointed in reference to this event. First, he said, "If I go away I will come again and receive you to myself." Secondly, he said he would "come in the glory of his Father and the holy angels. And then he will reward every man according to his works." Matt. 16: 27. Thirdly, he said, "When the Son of man shall come in his glory, then shall he sit in the throne of his glory." Matt. 25: 31. Fourthly, this coming will be visible. "Then shall appear the sign of the Son of man in heaven; and all the tribes of the earth shall mourn; and they shall see the Son of man coming in the clouds of heaven with power and glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from the one end of heaven to the other." Matt. 24: 30, 31. But when under the most solemn adjuration under which a human being was ever placed, while arraigned before the high priest, Jesus said, "Hereafter ye shall see the Son of man sitting on the right of power, and coming in the clouds of heaven." The apostles all believed this doctrine, and waited, and looked, and longed for it as the day of recompense and deliverance from all evil. They heard these words and many others which Jesus spoke on the subject, and they were filled with joyful hope of once more seeing their Lord and Master, and being with him.

When the white-robed messengers stood in their midst, after Jesus entered heaven, and said, "This same Jesus which is now taken up from you into heaven shall so come in like manner as ye have seen him go into heaven," it must have given them unspeakable consolation. What would have been their feelings to have heard, those professing to love the Saviour, arguing against the doctrine that he will come?

But their language shows how firm was their faith and how ardent their hope in his return to earth. "He shall send Jesus Christ whom the heavens must receive until the time of the restitution of all things which God hath spoken by the mouth of all his holy prophets which have been since the world began," said Peter.

"And unto them that look for him he shall appear the second time without sin unto salvation," said Paul.

But the beloved disciple said, "We know that when he shall appear we shall be like him, for we shall see him as he is." How can we appear and see him, and be not come personally and visibly? To appear is to show one's self. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him," so spake the seer of Patmos. But Jesus himself declares, "Surely I come quickly, and my reward is with me to give to every man according as his work shall be." So the Lord Jesus himself says, "I will come and will reward every one according to his work." But the beloved disciple said, "We know that when he shall appear we shall be like him, for we shall see him as he is." How can we appear and see him, and be not come personally and visibly? To appear is to show one's self. 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Agent for New England. This book is sold only by subscription.

A GOOD SUGGESTION.

ONE DOLLAR DONATIONS TO FREEDMEN'S MISSION.

At the suggestion of Eld. C. Cunningham, we open a list of one dollar donations to the Freedmen's Mission, for those who do not feel able to contribute more. This is not intended to take the place of the other list.

Elizabeth Cape, 1 00

BRO. CHILD'S HEALTH.

We learn from Bro. Leslie that Bro. Child has had a relapse of fever, and was for a time in a very critical condition. But just as we go to press another letter reports him improving. But his daughter Clara, from the effects of remittent fever and chronic diarrhoea, is in a very emaciated and weak condition. He says: "I give it as my opinion that unless she is soon carried North, she will pass away. I don't like to say anything about myself, but if I say anything I must say that I am nearly down, though still around."

He expects to return home this week if he can leave Bro. Child. The work of the Lord prospers still, two were baptized in Sept., and four or five were expected to go forward last Sabbath.

News of the Week.

Col. Keitt, who was concerned in the Brooks outrage on Charles Sumner, was killed during the war. His widow is left in poverty.

The London Times says the cholera is retreating east instead of coming west.

The Conventions for revising the Constitutions of Alabama and South Carolina have each abolished slavery in their respective States, and repealed the ordinances of secession and also repudiated the Confederate debt.

DEATH OF REV. DR. WAYLAND.—Providence, R. I., Oct. 1. Rev. Dr. Francis Wayland, who was for more than twenty-eight years President of Brown University, was prostrated by a paralytic stroke on Tuesday last, and died on Saturday afternoon at five and a half o'clock, aged 69 years. The funeral will take place on Wednesday at eleven o'clock at the First Baptist meeting house.

HURRICANE AT GALVESTON.—Several houses were blown down, and trees and fences destroyed, and other damage done, by a hurricane at Galveston, on the 13th. Several houses were also blown down in Oregon by the same storm. One person was mortally and several seriously injured by falling walls. Other portions of the State also suffered severely.

Rev. Dr. Kirkpatrick recently stated, at the meeting of the general assembly of the Presbyterian Church, that more than two hundred copies of the Douay Bible had been sold by a single Roman Catholic publisher. At Montemilione, in Italy, the vicar has burnt, in the presence of the mayor and a few nuns, the Bible and some books against the church of Rome.

The ruins of a very extensive aboriginal city have been discovered in the forests of Tlaxcala, Mexico. The temples are of immense size, some with vaulted roofs, and so well preserved that ancient paintings appear fresh. The courts are filled with hideous and grotesque idols, and pyramids surmounted by the same.

Waltham watches and Ayer's Pills are said to be the highest specimens of American art, each of their kind: one in mechanics and the other in medicine. With a Waltham watch in one pocket and a box of Ayer's Pills in the other, you should be at your work in season with the health to pursue it.—Advertiser, Norway, Me.

A ROLL OF HORROR.—Gov. Curtin has had a pamphlet printed containing a list of Pennsylvania soldiers, prisoners of war, who died in the terrible "pen" at Andersonville, Georgia, from February 26, 1864, to March 24, 1865. It was prepared from the record of the prison. The whole number of names is seventeen hundred and eighteen, and it is not unlikely that many others were buried of whom no record was taken. And this for only one State.

THE COAL EXTORTION.—In view of the fact that the coal dealers in this city have raised the price, making it \$15 per ton, it is well to inform consumers that the miners concerned in the late strike have gone to work at twenty per cent. less than they were getting in June last; and as it will not cost more to transport now than then, there is no earthly reason why the price of coal should be more than it was in July—at least it should not be above \$10 00 the ton.

It is said, in justification of the rise, that the Reading Railroad Company have raised their already exorbitant tolls for freightage fifty cents a ton on coal, to commence to-day.

THE DROUGHT.—It cannot be questioned that the present summer has been the driest of which we have any record. The Merrimack Manufacturing Company have kept a rain gauge at their mills in Lowell during the last forty-one years. For the months of June, July, August and September, the average depth of rain during the whole period is 14.53 inches. The total quantity for the same months during the present year is 7.91 inches. The least quantity recorded for the same months, during the forty-one years, excepting the present year, is in 1829, when it was 8.18 inches. In 1846 it was 9.42 inches. The greatest quantity recorded for the four months, is for the year 1860, when it was 26.21 inches.

DEATH OF MADAME KOSUTH.—The wife of Governor Kosuth, the illustrious Hungarian patriot, died on Sept. 1, at Turin, of the illness from which she has been suffering for years. On account of her failing health, her husband several years ago repaired with her

to Italy, where she has since been cared for by him, with the most exemplary devotion. Madame Kosuth, at the time of her death, was 55 years old. Her remains are to be conveyed to Genoa for interment, by the side of her only daughter who died a few years ago. Kosuth has during the last few years lost several of his nearest relations, and the death of his wife leaves him nearly alone.

PATRIOTIC AND JUST SENTIMENTS FROM PRESIDENT JOHNSON.

The following from President Johnson to the Southern delegates who called upon him last week, is worthy of the great man at the head of the nation. If the same feeling could animate all of the people, there would be no more difficulty in a restoration of the Union, than there is in all going to sleep when it comes night. Every body should read this paragraph, and especially the delegates to Worcester to-day:

"Let me assure you, also, that there is no disposition on the part of the government to deal harshly with the Southern people. There may be speeches published from various quarters that may breathe a different spirit. Do not let these trouble you, but believe that it is, as it is, the great object of the government, to make the union of these United States more complete and perfect than ever, and to maintain it on constitutional principles if possible, more firmly than it has ever before been. Then why cannot we all come up to the work in a proper spirit? In other words, let us look to the constitution. The issue has been made and decided; then, as wise men—as men who see the right and are determined to follow it, as fathers and brothers, and as men who love their country in this hour of trial and suffering—why cannot we come up and help to settle the questions of the hour, and adjust them according to the principles of honor and justice? The institution of slavery is gone. The former status of the negro is changed, and we as wise men, must recognize so patent a fact and adapt ourselves to circumstances as they surround us. (Voices—We are willing to do so. Yes, sir, we are willing to do so.) I believe you are. I believe when your faith is pledged, when your consent has been given, as I have already said, I believe it will be maintained in good faith, and every pledge or promise fully carried out. (Cries—It will.) All I ask or desire of the South or the North, the East or the West, is to be sustained in carrying out principles of the Constitution. It is not to be denied that we have been great sufferers on both sides. Good men have fallen on both sides, and much misery is being endured as the necessary result of so gigantic a contest. Why, then, cannot we come together, and around the common altar of our country heal the wounds that have been made? Deep wounds have been inflicted. Our country has been scarred all over. Then why cannot we approach each other upon principles which are right in themselves, and which will be productive of good to all?"

When we shall feel like some family that have had a deep and desperate feud, the various members of which have come together and compared the evils and sufferings they had inflicted upon each other. They had seen the influence of their error and its result, and governed by a generous spirit of conciliation, they had become mutually forbearing and forgiving, and returned to their old habits of fraternal kindness, and become better friends than ever. Then let us consider that the feud which alienated us, has been settled and adjusted to our mutual satisfaction, and that we come together to be bound by firmer bonds of love and respect than ever. The North cannot get along without the South, nor the South without the North, the East from the West, nor the West from the East, and I say it is our duty to do all that in our power lies to perpetuate and make stronger the bonds of our Union, seeing that it is for the common good of all that we should be united. I feel that this Union, though but the creation of a century is to be perpetuated for all time, and that it cannot be destroyed except by the All-wise God who created it."

THE FIRE AT CONSTANTINOPLE.

The London Globe of the 9th ult., publishes the following particulars of the terrible conflagration at Stamboul, which broke out on the previous Tuesday night:

This terrible fire has been attended by a far more serious loss of property than was expected, when the first telegram was sent to London; and it now turns out that no fewer than two thousand eight hundred houses, public buildings, and places dedicated for divine service, have been for the most part levelled with the ground. There are certainly a few exceptions, where the walls are standing, but the principal mosques are now nowhere to be seen. The accounts forwarded this (Friday) morning to the different insurance companies in this city are of a harrowing nature. Some 22,500 persons had to rush out of their habitations almost naked to escape from the flames. It would appear that the conflagration commenced in a building two stories high. From that part the flames spread with rapidity, igniting in succession whole rows of houses and stores on the northwest side. The scene among the poor people was pitiable in the extreme. The meagre means of contending with such a fire were found perfectly inadequate, and added to that the water was equally insufficient. Explosions of a fearful character followed in rapid succession, and it was feared that, as the buildings came toppling down, several men who were assisting had been crushed to death. It was not, however, clearly stated whether any lives had been sacrificed, the excitement and confusion being so great that the agents of the different insurance offices were unable to ascertain, but there was strong ground for supposing that a great loss of life had taken place. It was found perfectly impracticable to find shelter for the whole of the burnt-out people and their children, and they had to content themselves by sleeping in fields and gardens near. When the last telegram was received, prayers were being offered up to the Almighty to stop the ravages of the fire. The principal

portions of the houses were composed in a great measure of timber, which of course will account for the extraordinary spread of the flames. The fire is now considered to have been fairly stopped at each point, and unless the wind came up there was no danger of any farther extension of the mischief. Whole streets, squares, mosques and government buildings were blazing away at the same time.

THE SUEZ CANAL.

This gigantic project of the Eastern World may be compared with a canal across the Isthmus of Darien, which would unite the Atlantic and the Pacific, and make South and North America continents severally by themselves. It can be compared to no less important work, because it opens a highway of nations around the world, in contradistinction to such a work as a canal around Niagara Falls, which would only open the country bordering on the Great Lakes to the ocean. The Mediterranean Sea stretches eastwardly from the Straits of Gibraltar, where it joins the Atlantic, for more than two thousand miles. It was known to the ancients, as its name implies, as the middle of the earth—Europe being on the north, Africa on the south, Asia on the east. The Red Sea extends north-northwestwardly from the Indian Ocean and the Straits of Bab-el-Mandel for nearly fifteen hundred miles to the Isthmus of Suez, which is a strip of land connecting Africa with the rest of the Eastern Continent. On one side of the Isthmus of Suez is the Red Sea; on the other side the Mediterranean. The Isthmus is seventy-two miles across, the land being divided between sandy barrens, salt marshes and ponds (the resort of alligators), and rocky ridges. The principal route of traffic between Europe and the Orient was by the Mediterranean and Red Seas until the Indian Ocean was first reached by doubling the Cape of Good Hope, by Vasco de Gama, in 1497, five years after the discovery of America by Columbus. Recently the ancient channel of commerce has been restored to importance in this connection with what is termed the "Overland Route," between Europe and Asia. The Suez Canal will open the route between the two seas, and, if successful, save the tedious circumnavigation of Africa, just as a canal across the Isthmus of Darien, connecting the Caribbean Sea on the Atlantic side with the Gulf of Panama on the Pacific side, would save the circumnavigation of South America and the perilous passage around Cape Horn.

Although there were many difficulties to encounter in constructing this great work, there were also favorable circumstances. The country to be traversed by the canal is generally low and flat, and the tides are of small account in both seas; but the uncertain, shifting character of the soil—which is worse than the sandy sea of Cape Cod—and the tortuous channels of the Red Sea, making navigation dangerous and almost impossible for sailing vessels, were the objections urged against the scheme. It was formerly believed that a great difference existed between the level of the two seas which would present insurmountable obstacles to the undertaking, but more accurate surveys dispelled that idea, and the work has been carried steadily forward, until a few weeks ago, when intelligence was sent to Louis Napoleon that the flood gates of the canal had been thrown open, and that on the 15th of August a vessel laden with coal passed through from the Mediterranean into the Red Sea. How much of a vessel it was we are not informed. It is believed that the great work is not yet completed, and that it will require some three years more to complete it, while the shifting nature of the soil, mentioned before, may make it necessary to do over much that has been done once.

But the present success, even if it is only partial, is highly creditable to the enterprise and perseverance of the French, and an honorable example of the triumphs of modern civilization. It is indeed among the most important of those great schemes which have been conceived and undertaken in the interest of Commerce, that great civilizing power which extends its influence to the uttermost parts of the earth, and makes all the forces of nature subservient to its will; and of the ultimate success of all such schemes which depend upon enterprise and perseverance we have no doubt.—Boston Daily Herald.

CLERICAL APOLOGY FOR THE ABDUCTION OF JEWISH CHILDREN.

We translate from the French, as a curiosity, the apology offered by Father Petronio Ruzzo, the principal agent in the abduction of the boy Coen. It is taken from a pamphlet published by the priest on the subject, and a portion of which is reproduced in the *Opinion Nationale*. The priest says: "In giving a brief and exact account of what passed, my object is to show the triple glory acquired by the Catholic Church in this matter; further, a fresh glory of the Holy See by the truth which defends it against the slanderous attacks of the Revolution; lastly the protection granted to Coen in the free choice of the true religion, the glory of which reflects upon the Pope-king." And farther on: "For this reason, 'the conversion of Coen, protected by the Holy Father Pius IX, has been a benefit for which we are indebted to the temporal power of the Popes.' Let us now see how family and paternal rights are treated: 'It was then that, in virtue of the exigencies of modern society referring to religious liberty, people had the shameful audacity to ask the Holy Father that Coen should be restored to the hard slavery of his father.' Here is the answer Pius IX gave to M. de Sartiges: 'Coen is free, entirely free; he is only deprived of the bad advice of his parents.'"

A NEGRO MISSIONARY.—A negro, by name Abdullah, was bought as a slave from the market at Alexandria some years ago, and brought to Marseilles. His owner, a pious merchant, treated him kindly and educated him. Converted to faith in Christ, he felt impelled to preach the gospel, and is now employed by a French society as an evangelist.

gelist in the Department of Vanduse, among the descendants of the old Waldenses of Provence. They rent by party divisions, in many cases alienated from the life of their fathers, crowd the churches, attracted no doubt by the singular spectacle, and a new life seems to be beginning among them.

A CHAPTER OF SECRET HISTORY.—An interesting piece of secret history, in connection with the rebellion is given by Mr. Montgomery Blair in his reply to Judge Holt's letter. The sudden order of Jeff Davis to Beauregard to open fire on Fort Sumter was, it appears, to secure the services of General then Colonel, Robert E. Lee. Mr. Blair writes:

My father was authorized by the President and Mr. Cameron, Secretary of War, to converse with Gen. Lee, and ascertain whether he would accept the command of our army in the field. The latter was written for, and he met my father at my house, where they conversed for an hour or more. It was a few days before the ordinance was passed. Gen. Lee concluded the conversation by saying secession was anarchy, and added, if he owned the four million slaves in the South, he would cheerfully sacrifice them to the Union; but he did not know how he could draw his sword on his native State. He said he would see Gen. Scott on the subject before he decided.

But he was caught up by some Virginia friends, who lay in wait for him, and did not get to see Gen. Scott.

A committee from the Virginia Convention, while the General and my father conversed, were hunting for him through the city. They met on his leaving the house. He repaired with them, to consult with the convention, as I have since learned, about some mode of settlement.

The secessionists on this committee, who were determined to have no settlement, and were also anxious to secure Lee, saw that action was necessary, and telegraphed to that effect to the rebel leaders. The result was Davis's order to open fire on Sumter. As Lee's Virginia confidants foresaw, he went over to the rebels immediately.

Obituary.

MRS. DURANDA BARRATT.

Died at Trenton, Sept. 3d, of dropsy, Mrs. Duranda Barratt.

Her children, members of Messiah's Church, request the insertion of the following lines sent them by Eld. D. I. Robinson,

ON MOTHER'S DEATH.
How fond the name of mother!
How rich a mother's love!
So strong it binds together,
That death cannot remove.
The stroke of death is dreadful,
In pangs of parting we;
But hope in Christ is blissful,
To paradise they go.
The parting pangs are over,
The interval not long,
We then shall rise together,
And join the endless song.
Rejoice in tribulation,
Be patient to the end;
Make sure the great salvation,
When Christ shall soon descend.
Then out of every nation,
Each kindred, color, clime,
Saints shout with acclamation,
And stars of heaven outline.
Beyond the snare of Satan,
"Forever with the Lord;"
No trouble like Achan
Shall violate the word.
For aye, in Zion's glory,
From sin and death and pain,
Thou wilt meet those gone before thee,
And never part again.
Then cease the voice of weeping,
And dry the tears of grief,
Redeem the moment fleeting;
In hope is sweet relief.
Trenton, Sept. 29, 1865.

CHARLES E. HAZEN.

Died in Vershire, Aug. 9th of typhoid fever, Charles E. Hazen, son of Enos B. and Lucinda E. Hazen, aged 17 years 2 months and 24 days.

When a child he seemed to be one of the most devoted of Christians. I could not but be affected to hear him talk and pray with so much devotion. I thought many times he was being fitted for the kingdom, and would not stay with us long.

He seemed deeply interested for the children around, especially those that did not attend religious worship. He frequently took his Bible and went out to preach and pray with them. As he grew older he was not so public in his devotions, but ever remained most conscientious. With a great aversion to profane language, he was often much pained to hear the boys at school use it. He always had a regard for public worship and was constant in his attendance. He never had to be punished for faults, as most of children, reproval was sufficient. When told that he could not live, he thought it was rather hard. He requested us to pray for him, which we did several times; he then seemed more reconciled, and gave directions for his funeral. He wanted to be carried to Cabot, and buried with his sister. He then gave each of the family a parting embrace, and quietly fell asleep, without a struggle or a groan. By this bereavement sorrow and grief has filled our hearts, but we do not mourn as those that have no hope, for we believe that if Christ died to raise again, even so them that sleep in Jesus will God bring with him. L. E. HAZEN.

OZONE AND CHOLERA.

A correspondent states the curious fact that on the 9th a short but violent storm broke over Ancona, that immediately afterwards a great improvement in the public health became perceptible. Not only did the number of cases diminish considerably, but the state of languor and prostration in which the patients lay ceased in most instances. We beg here to remark that this is a most important fact, since it goes far to prove the correctness of the supposition, already confirmed by other observations, that the virulence of cholera is peculiarly owing to the absence of ozone in the atmosphere. Now, ozone being electrified oxygen, is amply supplied during storms; hence the diminution of cholera at Ancona is probably

owing to the sudden supply of that substance produced by the electric fluid involved during the storm. We think it would not be amiss to test the correctness of this theory by artificially electrifying the atmosphere of sick wards during cholera; and as great anxiety is naturally felt just now about the progress of this terrible epidemic, we would remind our readers of a series of important experiments instituted in Russia a few years since on a whole regiment of soldiers, by Dr. Pozzanski, showing that a tendency to cholera is always preceded by a lowering of the pulse, even down to 40. Hence a careful observation of the state of the pulse during the epidemic may be useful in averting an attack by a judicious recourse to tonics and a nourishing diet.—Galignani.

ORIGIN OF THE NAMES OF THE STATES.

Maine was so called as early as 1638, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

New Hampshire was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 7, 1639, with reference to patentee, who was Governor of Plymouth, in Hampshire, England.

Vermont was so called by the inhabitants, in their Declaration of Independence, Jan. 16, 1797, from the French *vert*, green; *mont*, mountain.

Massachusetts was named from a tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. "I have learned," says Roger Williams, "that Massachusetts was called from the Blue Hills."

Rhode Island was so called in 1644, in reference to the Island of Rhode in the Mediterranean.

Connecticut was so called from the Indian name of the principal river.

New York was so called in reference to the Duke of York and Albany, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from the Bay on which it lies, and which received its name from Lord De la War, who died in this bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I, in his patent to Lord Baltimore, June 30, 1762.

Virginia was so called in 1654, after Elizabeth, the virgin Queen of England.

Carolina was so called by the French, in 1664, in honor of King Charles IX, of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1817, from the principal river.

Mississippi was so called in 1800, from its western boundary. Mississippi is said to denote the whole river; that is, the river formed by the union of many.

Louisiana was so called in honor of Louis XIV, of France.

Tennessee was so called in 1796, from its principal river. The word Tennessee is said to signify a curved spoon.

Kentucky was so called in 1782, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1802, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its borders.

Arkansas was so called in 1818, from its principal river.

Florida was so called by Juan Ponce de Leon, in 1571, because it was discovered on Easter Sunday in Spanish, "Pascua Florida."

A GREAT NATURAL CURIOSITY.

The *Sentinel*, published at Jacksonville, Oregon, of the 15th ult., says: "Several of our citizens returned last week from a visit to the Great Sunken Lake, situated in Cascade Mountains, about seventy-five miles northeast from Jacksonville. This lake rivals the famous valley of Sinbad the Sailor. It is thought to average 2,000 feet down to the water all round. The walls are almost perpendicular, running down into the water, and leaving no beach. The depth of the water is unknown, and its surface is smooth and unruffled, as it lies so far below the surface of the mountain that the air currents do not effect it. Its length is estimated at twelve miles, and its width at ten. There is an island in its centre having trees upon it. No living man ever has, and probably never will, be able to reach the water's edge. It lies silent, still and mysterious in the bosom of the 'everlasting hills,' like a huge well scooped out by the hands of the giant geni of the mountains, in the unknown ages gone by, and around it the primeval forests watch and ward are keeping. The visiting party fired a rifle several times into the water, at an angle of forty-five degrees, and were able to note several seconds of time from the report of the gun until the ball struck the water. Such seems incredible, but is vouched for by some of our most reliable citizens. The lake is certainly a most remarkable curiosity."

QUASSIA INOCULATION FOR CHOLERA.

This alleged remedy has been often mentioned of late. One gentleman says: "Three years ago, while in Calcutta, I was an eye witness to an extraordinary case. A native Lascar on board the vessel I was in was evidently sinking fast from cholera; in fact, by all appearances, he had not an hour to live. A gentleman, seeing the sick man falling so rapidly, made an incision into his arm, and having rubbed some liquid into it, bound it up with a cloth. Next day the man was well, and at work! On inquiry, I learned that it was the same remedy as Dr. Hönigberg's (of Calcutta) viz.: inoculating

the patient with quassia. My attention having been thus called to this treatment, I was induced in several cases where no medical man was to be had to try it myself, and the effects were wonderful. In the first stage, when no collapse is yet threatening, I have found no remedy more efficacious than Dr. C. Brown's chlorodyne, now so extensively used abroad, especially in India. A few persons provided with these two simple remedies, and a willingness to see them administered, might do incalculable service in Constantinople during this frightful epidemic, and I am sure there are persons to be found willing to undertake the charge."

A NOBLE SENTIMENT.—Will American Christians respond to it;

"The European abolition of the relations between men of one and the same race was an easy matter compared with the task which Americans have to perform. But if, on the one part, this task carries with it many cares, pains and sufferings, on the other hand, the necessary instruction and guardianship of the blacks, and their final reconciliation with the whites, offer an employment so noble, influential and sublime, that the Americans should testify with awe and humility their gratitude to Providence for intrusting them this duty also, in addition to many others of the greatest importance to the progress of the race. Were its performance really impossible, it would not have been imposed.—Von Raumer.

ITEMS WORTH COMMITTING TO MEMORY.

—A bit of glue dissolved in skim milk and water will restore old crape. Half a cranberry bound on a corn will soon kill it. An inkstand was turned over upon a white tablecloth; a servant threw over it a mixture of pepper and salt plentifully, and all traces of it disappeared. Picture frames and glasses are preserved from flies by painting them with a brush dipped into a mixture made by boiling three or four onions in a pint of water. Bedbugs are kept away by washing the crevices with strong salt water, put on with a brush. Soft soap should be kept in a dry place in the cellar, and not used until three months old.

Persons live deriding spiritual religion, and yet when they come to die, express ardent wishes that they possessed it. Persons manifest no concern for the salvation of their children, and yet when their children die, fondly dwell upon any word or act tending to show that they were truly pious. Persons ridicule sudden conversions, and yet are quick to believe that their unconverted deceased relatives experienced a saving change of heart in their last hours. How common are such cases!

You never should place so much confidence in your minister as to sleep during the sermon.

LETTERS RECEIVED.

J. Croffut; J. H. Vanderzee; L. E. Hazen; Thos. N. Lee; David B. Salter; Cyren Tyler; Mrs. Hollis Jackson; A. M. Sherman; Mrs. K. Tenney; M. D. W. E. Talford; C. W. Learned; J. B. Huse; A. Andrews; I. I. Leslie; W. B. Orvis; S. R. Smith; Mrs. H. Maguire; H. Canfield; Davis Campbell; A. H. Brick; M. J. Yoder; C. Patterson; A. Chase; J. M. Orrock; did not get the pamphlets I ordered to Derby Line. Elizabeth Cope; Francis Fox; money not received, but we credit you till to the close of the year; David Boone; Caroline M. Hazen; Leland Brown; Laura Kimball; T. Barstow; A. G. Jackson; J. V. Himes; W. H. Swartz; Spencer Horne; Mary Nason; Dr. L. D. Fleming, all right I. I. Leslie; Joseph T. Inman; Milo J. P. Thing; send your communication; A. J. Field; Clara Baylis; Joseph Miller.

Notices.

AMERICAN MILLENNIAL ASSOCIATION.

The Anniversary and business sessions of the A. M. Association will be held as heretofore in connexion with the A. E. A. Conference. The place of meeting for this year is Waterbury, Vt., and the day and date—Tuesday, Oct. 10, 1865.

For full particulars please see notice of A. E. A. Conference.

The officers for 1864-5 are as follows:

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Vice Presidents.

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Editor of "Herald," Eld. Josiah Litch, Boston, Mass.

Editor of "Youth's Visitor," Eld. J. M. Orrock, C. E.

Business Agent, R. R. Knowles, R. I.

Attest, J. LITCH, Pres't.

F. GUNNER, Rec'g Sec'y.

Bristol, Vt., Sept., 1865.

LIFE-MEMBERSHIP.

Will our friends see to it that all their

preachers, and others actively interested in the cause, are constituted life-members of the A. M. A., by the payment of \$25 00?

NOTICE.

Eld. Gates will preach (Lord willing) at Roxam, C. E., October 3-5. Champlain Village, N. Y., 6-8. Waterbury, Vt., 9. The friends on the Isle of Mott, Alburgh, Clarencville, Odletown, and other places in the vicinity of Roxam and Champlain, will be pleased to give Eld. Gates a hearing, as one who labored in those regions in former years with great success.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Letters on business, simply marked on envelope "For

Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

PERTH, SCOTLAND, RELIGIOUS CON-

FERENCE.

The Revival of Sept. 14th, contains a re-

port of a religious Conference held at Perth

on the 5th, 6th and 7th of September, for

the promotion of the Revival spirit and

work, now prevailing under the labors of the

Evangelists who travel, and hold so many

out of doors meetings.

Addresses were delivered by the Rev. H.

and Andrew Bonar, which we quote below:

REJOICING.—BY REV. DR. H. BONAR.

"Oh that Thou wouldst read the heavens,"

etc. This was Israel's prayer in former ages

for Messiah's coming. And when He saith,

"Surely I come quickly," we respond, "Even

so come, Lord Jesus." When Thou didst

terrible things which we looked not for—

that is, in Egypt and the wilderness—"Thou

camest down," etc. But look especially at

verse 5 as more especially connected with

our subject: "Thou meetest him that re-

joiceth and worketh righteousness. "Thou

meetest," cometh near, cometh to have

fellowship, cometh so as to be familiar with.

You know our natural condition is one of

dis- We are not near, but far off. This

state of distance is what the natural heart

delights in—distance from God, dislike at

the thought of heaven. This love of distance

we find manifested throughout Scripture in

various instances, as in Adam hasting to

hide from God. We find it symbolized in

the prodigal son. Distance from his father

and his father's house was what he sought.

idea of fellowship comes not from us, but

from God. Such an idea would never have

crossed the sinner's mind. But God, whose

thoughts are not as ours, says, I will draw

near, yea, I will meet with these sinners,

these creatures of mine. I will come up, not

as an enemy, but as a friend. I will come

not to destroy, but to save. I will come up

to their very side and look in their faces,

and speak as a man, face to face. I will

send my only-begotten Son as my representative

to show how near I mean to come, as near

as the Creator can come to the creature, so

that the gulf shall not remain; it shall not

only be filled up, but the result shall be a

nearer connection than before, closer than

Creator and creature, so close that nothing

can represent it, but my only begotten Son

taking their flesh and becoming one with

them. Such shall be the issue, a greater

oneness, a greater nearness than before. "I

will meet with thee." The prophet knew to

whom he was speaking. He looks up and

says, "Thou meetest him that rejoiceth."

He knew what it was to be on most intimate

terms with Him. As it used to be said of a

good old minister, he was "intimate with

God," and regarding another, one remarked

that he liked to hear that man pray, for he

seemed acquainted with God. So that there

is no longer alienation but nearness, inter-

change of thought and feeling. Mark the

expression, "Thou meetest him that rejoiceth

and worketh," not "rejoiceth and worketh."

This then is the condition in which God

comes up to man. He meets him as one

who, through the gospel, has come to rejoice

in God Himself.

Then, says some, That makes it next

to impossible to be brought near. Brethren

were the gospel such that it interposed any

time between my hearing and believing

there would be force in this argument; but

there is no such interval spoken of; there-

fore God meets me on my believing his joy-

giving testimony. Are there any here who

are thus desponding? I say there is no

reason why any of you should not to-day

thus meet with Him who has come down

from heaven to meet with you. He pro-

claims his gospel. He says, "I meet with

every one who will take the joy my gospel

contains. I cannot meet with one who re-

jects my gospel, who refuses the testimony

regarding my Son, but I am ready to meet

with any sinner, even the chief, who will

take the joy my gospel is fitted to give."

Does not this bring you face to face with

God? All that is wanted is that you give

up the unbelief which separates you from

Him, and repels Him when He draws nigh

to you. There is not the shadow of a dis-

distance save what is made by the evil heart of

unbelief. Thus joy is at the beginning, joy

and peace in believing. It is with joy God

would have us begin, in joy He would have

us continue to the end. If this be true, it is

plain that joy is not merely what so many

call it, a luxury; it is a necessity. Yet in

how many an age has the Church treated it

as the former, nay, almost forbidden it. As

I remember one long ago said to me, "Do

you think it right for any sinner to be happy

here?" I said, "Do you think there is any

religion in being unhappy?" Joy is the

meat and drink of the Christian life. Joy is

a quickening thing. It imparts fresh life

with every fresh wave which it rolls over

the soul. True joy is a sanctifying thing.

There is nothing so sanctifying as true joy;

joy in God, joy unspeakable and full of

glory. True joy is a liberating thing. You

cannot be free so long as sorrow binds you.

You are not free to work, you are not free

to fight, you are not free to run the race, you

are not free to do anything for God aright.

Joy comes in, and like the breath of spring,

melts the ice and liberates the soul. There-

fore it is a necessity, not a luxury. As such

the Church should regard it. True joy is a

strengthening thing. It nerves a man.

When depressed, he cannot work. Joy

strengthens. A man can do anything when

he is full of joy; he can surmount any diffi-

culty. The joy of the Lord is our strength.

Dear brethren, it is in this joy the Lord

would have us always abide. Pray for joy.

Don't think it selfish to do so. Pray for joy

for yourselves. Pray for joy for the Church

of God. Pray that the Christians of our

day may be a joyful company, reflecting as

they pass through the world the sunshine of

heaven.

WORKING.—BY REV. ANDREW BONAR.

All work for God is the result of pardon.

No soul can work for God previous to pardon.

Polluted hands, polluted hearts, can

do nothing for God. Till a sinner is plunged

in the fountain of Christ's blood, he never

does the act pleasing to God. Augustine

spoke not too strongly when he called the

deeds of unconverted men, however good

or lovely in the eyes of the world, "splendid

sins" in the sight of God. There may be

amiable deeds in social life, benevolent acts

for fellow-citizens, brave exploits for his

country, but they are glittering sins. The

man would do anything for men, but will

not lift a thought of love to God, and his

goodness is but sin, and all the worse for

having such a polish on it.

Every pardoned soul must work for God,

by the necessity of his nature. It is not

an attempt to mention the amount or

manner, but the fact—a pardoned soul must

work. Some have more talents than others,

therefore we cannot prescribe the exact mode

of working; but work for God there must

be where the new nature exists.

Cowper, the poet, the very week after his

conversion, attended a meeting where he

heard one of the worshippers sing so heartily

that he wrote a friend, that he did bless

that man for praising his God so well—and

went home and began to write his hymns,

which have been sung in all the churches

ever since.

A poor woman converted last winter was

asked what she was doing for Christ. "I

can do little," she said, "but one thing I do

—every night I learn a text, and before we

fall asleep I speak it into the ear of my un-

converted husband." This she did every

night and prayed over it, and three months

after he was in this way brought to the

Lord.

There are the two extremes—the talented

man, and the illiterate woman. Find out

what God would have you do, and do it.

A pardoned soul is not sometimes, but al-

ways working for God. A river does not

run for a mile or two, but flows on and on,

widening and widening till it is lost in the

sea. So with the believer, he is always,

daily, working for God; sometimes by a

visit, sometimes in the family, sometimes in

society, sometimes by a letter, by personal

effort or self-denial, in one way or other he

works till glory comes.

If you have not a feeling impelling you to

work for God, ah! I fear you have lost your

eyesight, you need a fresh look at the cross.

Work for God is the fruit of the Spirit. In

Galatians 5: 22, it is expressed by the word

"goodness." This does not mean amiableness,

but doing good. The Spirit teaches the soul

to do good—just like the Master, who went

about doing good. It was bowsels of com-

passion that moved Him, and the life of the

branch does as the vine did.

Because it is a fruit of the Spirit, it must

be cultivated. Many things destroy fruit—

the frost of a single night may spoil a splen-

did crop. A single dance, a single song, a

single novel, may destroy a believer's use-

fulness. Care, business, or bustle may de-

stroy it.

Another thing, this "goodness" is as fruit

on a branch—its neighbors are "long-suffer-

ing" and "gentleness" on the one side, and

"faith" and "meekness" on the other. There

is a class of working believers who are not

lem, Jerusalem; how often would I have

gathered thee as a hen gathereth her chick-

ens under her wings." There ought to be

no off-hand speaking for Christ. All our

speaking ought to be accompanied with gen-

tleness or kindness. If anybody ought to be

humble it is a pardoned sinner, especially a

pardoned sinner sent to speak to others.

On the other side of "goodness" there are

faith and meekness. We must have an eye

that looks within the veil—that sees the

everlasting hell to which sinners are hasten-

ing, that sees the worm that never dies, and

the fire that never shall be quenched. We

must see the glory that is to be revealed and

the blessedness of those who have realized it,

that we may tell them of it.

We must have this faith personally for

ourselves, we must have an eye on the crown,

that we may work all the more unceasingly.

"Meekness" is another inseparable fruit, and

this meekness means a submitting to God's

will whatever that may be. Moses was not

less meek when he stood before Pharaoh and

said with determination, "Not an hoof shall

be left behind," than he was when he tended

Jethro's sheep. He was doing God's will in

both cases; and this is meekness—a falling in

with God's will.

A worker must be prepared to let God

take his own way. All God's people on

looking back on their past life must say,

"What an amount of uselessness and rubbish

has been mixed with my work, because I did

not do it conscientiously in the name of

Jesus."

Now, for the encouragement of such, let

me ask you, "When you pray, do you always

do so explicitly in the name of Jesus?" You

will probably answer that though not in so

many words, yet implicitly you do so. So

with your work substantially; yet, alas! a

great deal of the flesh mingles with our

work. We do a great deal in our own spirit

from fleshly motives. Perhaps it is pleasant

at times to speak for Jesus, and we are

carried away with the pleasant view, instead

of having the Lord's glory and compassion for

souls as our ruling motives. Like Nehem-

iah, we ought to pray, "

Correspondence.

Dear Bro. Litch.—Ever since I read of the Freedmen's church being burnt, I have wanted to send my mite. But I hardly knew where to send it. To day I saw a call for friends of the Freedmen's Mission, to send one dollar. I love the cause, and I would send five if I could. I will send one at this time, and more if the Lord blesses me with it. You have my prayers that the Lord may direct you in all your ways. I would be so thankful if one of the good Advent preachers, could come to this place to preach the gospel of the kingdom. O how I would like to hear a good Advent sermon. I am thankful that I have the Herald to read; I prize it next to the word of God. I have great reason to bless God that I ever took the Advent paper, I find it a source of great comfort to me in my pilgrimage. I have no one here to sympathize with me in waiting for the Lord from heaven to change our vile body, and make it like his glorious body. It is

"My sole concern, my single care,
To watch, and tremble, and prepare,
Against that awful day?"—

awful to the wicked, but glorious to those that are prepared. O that the Lord would send some of his servants out here to Kansas, to wake up the people on the great subject of Christ's second coming near.

Your sister in Christ, MARY GREEN
Junction City, Kansas, Sept. 17, 1865.

Dear Bro. Litch.—I enclose in this, three dollars for the Freedmen's Mission. I spent some time walking round, in hopes I should get some more money to send you, but I have not got much. Three Advent sisters gave me one dollar and twenty-five cents, and I made out the rest of the three dollars myself, hoping it would reach them, and do the cause some good, although a trifle. I am aged, and cannot do as I could wish. I have ever felt a peculiar love and sympathy for them in their tried situation. What a sacrifice it has been for Bros. Child and Leslie to leave their homes and everything that was dear to them, to go among enemies. But the love of Christ has constrained them to do it. The blessed God will abundantly reward them.

O, how I wish I could go to Waterbury, to your meeting there, but—

"I'm a lonely traveller here,
Weary, oppress'd;
But my end is drawing near;
Soon I shall rest."

I am more than seventy-seven years old. I sincerely wish you grace and wisdom, to perform your arduous duties as an editor, and humbly ask your prayers for me.

From your unworthy sister in Christ,
SARAH W. ADAMS.
Mason Village, Oct. 1, 1865.

FREEDOM OF SPEECH IN THE SOUTH.

The first instalments of free speech in the South are refreshing; and if the privilege is as highly appreciated by all, as by the author of the following extracts, there will be great triumphing in the Southern States.

"A Chattanooga letter-writer says: 'This morning, attending the services in the Post Chapel, we heard a sermon preached by the Rev. J. H. Caldwell, of Newnan, Georgia, which, for earnest and eloquent denunciation of the practice and effect of slavery, and for clear and logical perception of the result of this war, was certainly the ablest and most effective discourse it has been my lot to hear. Mr. Caldwell is a South Carolinian, nearly related to John C. Calhoun, and has been a slaveholder all his life, having inherited about a score of slaves. He has always lived South—is a member of the Methodist Episcopal Church, South, and of the Georgia Conference. He claims—and I doubt not its truth—to have been originally opposed to secession, though going with his section in the war when the fatal die was thrown. The war has made him poor. His negroes have left, stock run off, and farm run down. Fifty thousand dollars would not make him whole. After the issuing of the Amnesty Proclamation of President Johnson, Mr. Caldwell, then preaching in the town of Newnan, and at a church two miles off, preached two sermons, one of which I heard this morning. After listening, I wondered not at Mr. Caldwell's statement that a large portion of his congregation left before he had finished.

Mr. Caldwell says: 'The slave power has ruled with absolute and despotic sway. It held the bodies of four millions of slaves in bondage, and at the same time maintained supremacy over the minds and consciences and speech of eight millions of whites. I used often to wonder why none of our bishops, none of our distinguished divines, ever preached on the moral obligations of masters, while they often explained and enforced those of servants. The reason is plain—they were overruled by the slave power. It had uttered its mandates, and prescribed the metes and bounds of discussion. It had said in effect: 'Thus far, but no farther, you may go, in criticising the conduct of masters. You may speak of the relation; call it a *divine right*, establish it in sermon, essay, and book, to be of God's own appointment, and well pleasing in his sight. You may preach to the slave, and tell him his whole duty to his master; that he is to obey in all things—not with eye-service, as men-pleasers, but doing the master's will with a good heart, for this is required of him by his Master who is in heaven. But as to the practice of the master—as to his moral obligation—touch it lightly. You may say something about 'things that are just and equal,' but they must be understood to mean, in some places, a half pound of meat per day, a peck of corn per week, a hat, blanket, pair of shoes, and three suits of clothing for a year; in other localities, as in lower Carolina and Georgia, you may mention all these except the meat. This must be about the range of your suggestions to masters; go beyond it, and you must be reminded that you are uttering sentiments disloyal to the slave power. As for education and marriage, separation of families and kindred, auction sales and negro markets, negro raisers and negro traders, cruel

work given out by clothing and other furnishing-houses in the city, that pay their hands fair prices (facilities being established for the regular transportation of the work to and fro.) The cottages have been built by individuals for the purpose of furthering the enterprise, most of whom had also in view particular families which they wished to aid, by furnishing them with separate home-like dwellings at much lower rents than they were paying for dismal rooms in the city. A number of the cottages have been put up by the corporation, the proprietor of all, by whomsoever built. The revenue arising from the rents goes toward the support of the pastor and superintendent and subordinate agents, often leaving a balance for local improvements."

This settlement will, in fact, be an industrial home community for the widows and orphans of our soldiers, and will have, so it is hoped, what has ever been unknown to New York—an Old Man's Home. These are the details of the picture.

This project has the indorsement of Bishop Potter, who writes to Dr. Muhlenburg as follows: "Surely, the idea you present of a 'Christian Industrial Community, a rural settlement, in which the worthy, diligent poor may have becoming abodes, with the means and rewards of diligence, together with the provisions of the gospel'—(what a contrast to the crowded, pestilential places, surrounded by moral infection, in which many of them now dwell in this great city!) will not be placed before the Christian minds of this community in vain. God put it into the hearts of the laity to help you, and give you length of days, and strength as well, to work for Him, his Church, and his poor!"—*Christian Secretary*.

CAN THE NEGROES TAKE CARE OF THEMSELVES.

A Washington correspondent of the *Christian Secretary*, in answering this question says:

"But allow me to introduce to your readers, my friend, Anthony B.—Anthony is one of nine children of a slave mother, pure African blood. When quite young, he was purchased by a gentleman of this city, a Mr. B., who, by the way was from Connecticut. Anthony became a 'waiting boy' to Mr. B. At the early age of twelve he was hired out as 'cook's mate' on board of a steamer plying on the Potomac river. At this age and time he made the resolve that some day he would be free, as he expressed it, 'peaceable if he could, forcible if he must.' He further resolved that if he made the attempt he would succeed or perish in the conflict. If he was arrested, it would be death to those making the arrest, or death to himself. There are many items of interest I must pass over. At the age of sixteen, having been 'promoted' and his services becoming more valuable, he made the proposition to his owner to purchase his freedom. The proposition was accepted, and his wages were to be applied towards the payment, except a small sum for clothing. At the age of twenty he desired to get married. This his owner opposed, but as his intended bride was also a slave, and understanding the uncertainties as to where she might be found some day if sold, he pressed his suit and gained the consent of his owner. By the most rigid economy, blacking boots, handling baggage, and going without his grog rations, for which he was allowed one dollar a month, he had accumulated eighty dollars. This was to make the first payment toward the purchase of his wife. This money was sacred; it was 'freedom money.' He had no coat to be married in, but rather than break in upon his eighty dollars, he borrowed a coat. Anthony was married: made the first payment toward the purchase of his wife, a white friend going his security for the balance. His mother had been purchased, with two sisters, by Mr. B., Anthony's owner. His mother was hired out as chambermaid on the same boat with Anthony. She was struggling and saving every cent to purchase one of these daughters. Anthony took the task off her hands. We now have our hero fairly launched in his freedom struggle. Look at him—his own freedom, his wife and a sister, all trembling, as he bares his bosom, and with his brawny arms he goes forth to conquer or die. After a struggle of fifteen years, behold him entering one of the Banks of the city where his owner was engaged. A settlement is made. It is announced to him, 'There, Anthony, you are free, and thirty-seven dollars your due.' 'You don't say, Mr. B., that I am free and have thirty-seven dollars.' 'Yes, Anthony, it is so, all paid, interest and all; near two thousand dollars you have paid; here are your papers.' Says Anthony, 'I got right down on my knees and thanked the Lord. I jumped up and down; I could not help it; I went out into the street, looked all around. You cannot tell how every thing looked to me. I a free man, my wife free, my sister free; I was the richest man in Washington. Free! thirty-seven dollars! my wife my own!'

I found my eyes growing moist during this recital. 'O!' said he, 'You white people can know nothing about our feelings when we become free.' Here I must leave him, but in my next give your readers an account of Anthony's obtaining an education under difficulties—for he is a fair scholar—and of his progress since he was free.

LETTER FROM THE WEST.

Extract of a letter received by a lady in Newburyport, from Rev. Joel Grant, Soldiers' Home:

Cairo, Ill., Sept. 20, 1865.

My army life has been spent for the most part in the field—very little of it under a roof, and hundreds of days without even the cover of a tent. I have been with my regiment in fourteen battles, and in innumerable vicissitudes and exposures that did not involve a battle. I have been with them while 200 of them went to their graves, 140 of them from battle-fields, and 60 from disease or accident. Our regiment was remarkable for the small number of deaths from disease, unparalleled, as far as I know, by the history of any other regiment. This was due to good surgeons, good discipline, and the prevalence of good habits among the men. I have seen something like five-sixths of them returned to their homes, though as some of them were discharged for infirmities resulting from wounds and exposure, it is probable that a considerable number are before this dead, who are not embraced in the 200 above referred to.

I have bestowed something like fourteen months' labor among the Freedmen, on two occasions. First in 1863, when for six months I had charge of a camp of contrabands at Grand Junction and La Grange, Tenn., (50 miles east of Memphis), which numbered in all more than 5000, though never more than 1700 at one time. Then the struggle was over their right to life and liberty acknowledged. All through the North the President's proclamation was ridiculed by comparing it to the 'Pope's bull' against the comet, &c., and it was a sad and gloomy time. After a while, the region in which my camp was placed was abandoned by our forces, and my proteges were removed to Memphis, and I went back to my regiment. I accompanied it to Eastern Tennessee, and from Chattanooga, south to the capture of Atlanta—over the regions made sacred by the labors of our missionaries among the Cherokees, and by the wrongs inflicted upon the latter, but which I saw swept by the fiery besom of war, until the land was 'waste without inhabitant, and the houses without a man.' How often there and elsewhere have

I remembered, and reminded others of the passages, 'The Lord is righteous, who taketh vengeance,' and 'These be the days of vengeance, in which all things that are written shall be fulfilled.' The regions, where the nation put out the home-fires, or the council-fires of the Cherokees, was chastised till even the fiendish spirit of the Indian could ask no more—and everywhere those who bought and sold the image of their Maker, or who pampered themselves with the unpaid wages of their laborers, or who did no more than look on in silence while such heaven-daring outrages were perpetrated, these had their sons, brothers, husbands and fathers torn from them by conscription as relentless as the force they used to apply in negro buying and selling. How many of them had to say, 'As I have done, so hath the Lord done unto me,' though after all but few saw the connection between the sin and the punishment.

About ten weeks after the capture of Atlanta, I was detached from my regiment, and sent to Arkansas to take charge of the school for Freedmen there. It was pleasant to have the opportunity to attend to their higher wants. In 1863, I was called to look after their temporal necessities, to provide shelter, protection, labor, &c. In 1865 I was called to provide for their intellects. What had God wrought! Never, I believe was such a desire to learn implanted in any race of men—certainly I may say, never with so high and holy a motive at the basis; for the expressed motive is that 'they may read the Bible—that they may learn what God has revealed to man.' There is not only interest in this, but a meaning—God has not implanted so noble a desire founded on so pure and holy a motive, in such a race, without some great design. What that design may be, I pretend not to decide. The *Arkansas Journal and Freedman's Bulletin*, which I send, contains some account of the schools.

I also send a Cairo paper as a specimen of what is done here. Cairo is growing rapidly, and having conquered its peculiar difficulties, will some day be a large city.

LESSONS FROM RUSSIAN EMANCIPATION.

There is a glorious instance in our own day, which is an example for us, when the Emperor of Russia, by a proclamation, fulfilling the aspirations of his predecessors, set free twenty-three millions of serfs, and then completed his work by investing the freedmen with civil and political rights, including the right to testify in court, the right of suffrage and the right to hold office. I have in my hand this immortal proclamation, dated at St. Petersburg, 19th of February, 1861; promulgated amidst prayers and thanksgivings in all the churches of the national capital, and at once expedited to every part of the widely extended empire by generals and staff officers of the Emperor himself. Here it is, in an official document entitled *Affranchissement des Serfs*, and issued at St. Petersburg. After reciting that the earlier measures in behalf of the serfs had failed, because they had been left to 'the spontaneous initiative of the proprietors,' the Emperor proceeds to take the work in hand as a sacred legacy from his ancestors, and declares the serfs, after an interval of two years, 'entirely enfranchised.' Meanwhile, that nothing might fail, 'a special court' for serfs was created in each province, charged with the organization of local governments, the adjustment of boundaries, and generally to superintend the transition from the old to the new, with 'justices of the peace' in each district, to examine on the spot all questions arising from emancipation. Had the work stopped here, it would have been incomplete. But no such fatal mistake was made.

Accompanying the proclamation, is a series of 'regulations,' prepared with infinite care, and divided into chapters and sections—occupying no less than ninety-one pages in double columns and small type—by which the rights of the freedmen are secured beyond question. Beginning with the declaration that the freedmen 'acquire the rights belonging to the condition of free farmers,' they then proceed in formal words to fix and assure their rights, civil and political. By one section, it is provided that 'the articles of the civil code on the rights and obligations of the family, are extended to the freedmen; that consequently they acquire the right, without the authorization of the proprietor, to contract marriage, and to make any arrangement whatever concerning their family affairs; that they can equally enter into all agreements and obligations authorized by the laws, as well with the State as with individuals, on the conditions established for free farmers; that they can inscribe themselves in the guilds, and exercise trades in the villages; and they can found and conduct factories and establishments of commerce.' Another section secures to the freedmen the right of acquiring and alienating property of all kinds, according to the general law, and besides, guarantees, on certain conditions, 'the possession of their homesteads,' with the grounds appurtenant. Another section secures to the freedmen complete equality in the courts, with the right of action, whether civilly or criminally, to commence process, and to answer personally or by attorney; to make complaint, and to defend their rights by all the means known to the law, and to appear as witnesses and as bail, conformably to the law.' Other sections secure to the freedmen equality in political rights, by providing that 'on the organization of the towns, they shall be entitled to take part in the meetings and elections for the towns, and to vote on town affairs, and to exercise divers functions; that they shall also 'take part in the assemblies for the district, and shall vote on district affairs, and choose the chairman,' and generally to enjoy all rights to choose their local officers and to be chosen in turn. And still another section authorizes freedmen 'to place their children in the establishments for public education, embrace the career of instruction, or the scientific career, or to take service in the corps of surveyors.' And it is further provided, that they 'cannot lose their rights or be restrained in their exercise, except after judgment of the town, ac-

ording to fixed rules.' And still further, that they 'cannot be subjected to any punishment, otherwise than by virtue of a judgment, or according to the legal decision of the town to which they belong.' Such are the safeguards by which emancipation in Russia has been completed and assured. Such is the lesson of the great Empire to the great Republic.—*Charles Sumner*.

SURVEY OF JERUSALEM.

(To the Editor of the London Times.)

Sir,—An accurate survey of Jerusalem and its neighborhood, being considered a necessary basis for the improvement of the sanitary condition of the city, and for the proper discussion of numerous interesting questions connected with its topography, the Dean of Westminster, on the part of the Bishop of London and other philanthropic and scientific persons, applied to Lord de Grey for the survey to be made under my direction, stating that £500, the estimated cost of the survey, would be placed at my disposal to defray the cost of it.

This application received the sanction of Lord de Grey, and with the concurrence of His Royal Highness the General Command-in-Chief, I selected an officer, (Captain Wilson) and a party of non-commissioned officers and sappers of the Royal Engineers from the Ordnance Survey, and they left England on the 12th of September last, fully equipped with every requisite for the performance of their duty; and it is right to add that the Peninsular and Oriental Company, desirous to aid in this good work, have consented to allow the party to go out to and return from Alexandria in one of their steamers, at a very reduced rate for their passage.

Captain Wilson also contributes his quota towards the cost of the survey, for he has gone out entirely at his own expense. I now venture to ask to be permitted to state through your columns, and more especially for the information of those who have contributed to the fund raised for the purpose of making the survey, that I receive a report of progress and expenditure every fortnight, that the party is making very satisfactory progress, and that the estimated cost will not be exceeded.

Captain Wilson informs me that he has received the kindest assistance from the Pasha and all the Turkish authorities, and that, although at first he met with a little coolness from the different Christian communities and their consuls, 'I am happy to say,' he writes, 'that now all without exception, give me every assistance and try to forward the work in every way.'

While the survey of the city is proceeding, Capt Wilson has been exploring underground, and has made some important discoveries to elucidate its ancient topography, the most important of which is the discovery of 'one of the arches of the causeway which led from the city to the Temple in a very good state of preservation, the span of which is between 40 and 50 feet, and composed of large stones like those seen in the Jewish wailing place.' He has also discovered another large cistern in the Haram or Temple area, and says the whole area is perfectly honeycombed with passages and cisterns; and he had himself lowered 82 feet down a well, which is in what was formerly the Valley of Cheesemongers, and followed the stream for a considerable distance till he came to the spring with some steps down into it, which were cut in the solid rock.

These and many other discoveries, which I need not particularize, will be represented on the plan of the city. There is one object which is much to be desired should be accomplished before the party leaves the country, and that is the exact determination of the relative level of the Mediterranean and the Dead Sea, and the connection of the levels taken at Jerusalem with that of the Mediterranean.

HENRY JAMES,
Colonel Royal Engineers.

REV. MR. CALDWELL AGAIN.

We give in another column extracts from a discourse of Rev. John H. Caldwell of S. C., in which he spoke out his mind on slavery, like a free man as he is. But it seems that the old intolerant spirit still exists. His presiding elder took the case in hand and undertook to remove him from his charge and appoint another man in his place. Mr. Caldwell appealed to the military authorities, who reinstated him.

The following is the order of Gen. Thomas. Headquarters, Military Division of the Tennessee, Nashville, Tenn., Sept. 13, 1865.

Special Orders, No. 79.

XIII. The Rev. John H. Caldwell, a loyal minister of the gospel of the State of Georgia, having forwarded to these Headquarters, complaints against John B. McGeehee, Presiding Elder of the M. E. Church, South, and other disloyal persons, for ill-treatment and persecution received from them, an investigation of the case has developed the following facts:

The Rev. J. H. Caldwell, Pastor in charge of Newnan and Palmetto Station in the Georgia Conference of the M. E. Church, South, and was duly and lawfully appointed to that charge according to the rules and discipline of that church.

The Rev. John B. McGeehee, Presiding Elder, contrary to, and in violation of, the laws and customs of the church, has ordered and required him to give up the pastoral charge of his churches, and threatened to turn his family out of the church parsonage, because he, Caldwell, did on the 11th day of June, 1865, preach a sermon at Newnan, therein setting forth the abuses of the institution of slavery, and advising the citizens to accept the Amnesty Proclamation offered by the President of the United States, and to become good and loyal citizens.

It further appears that Presiding Elder McGeehee ordered the Rev. Mr. Kimble, a returned rebel chaplain, to take the pastoral charge of Caldwell's church and ordered Caldwell to Haralson Mission, a place in a remote and obscure part of the La Grange District, where he would have a very limited sphere of usefulness and no means whatever of supporting his family.

It is accordingly ordered by the Major

General Commanding, that the Rev. John B. Caldwell be immediately reinstated in possession of the Churches of Newnan and Palmetto Station, and that he be protected and upheld therein by the United States military authorities of the District of Atlanta, and also that his family be protected in the quiet possession of the church parsonage until the expiration of the regular term for which he was appointed to officiate in those churches.

If the Rev. J. B. McGeehee, Presiding Elder, or the Rev. Mr. Kimble attempt in any way to prevent the execution of this order, or to interfere with the Rev. Mr. Caldwell in the discharge of his pastoral duties in his proper churches, they will be placed in arrest.

By command of Major General Thomas. (Signed), GEO. W. HOWARD, Assistant Adjutant General.

A NEW RELIGIOUS MOVEMENT.

A singular religious movement was begun in England a few weeks ago. It is proposed to unite the members of the English, Roman Catholic and Greek Churches, in friendly communion, and the public journals report that three hundred churches in England have assented to the measure. From a statement made by Rev. F. G. Hall, Oxford, we gather the following indications of the character and purpose of this movement:

"An institution has been formed under the title of 'The Association for the Promotion of the Unity of Christendom,' to unite in a bond of intercessory prayer members of both the clergy and laity of the Roman Catholic, Greek and Anglican communions. 'To all,' it is said, 'who, while they lament the divisions amongst Christians, look forward for their healing mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which they, rightly or wrongly hold dear; they are simply asked to unite, for the promotion of a high and holy end.'

The names of the members are to be kept strictly private, and the only obligation imposed upon those who join the association, is the daily use of a short form of prayer, to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice.—*Boston Journal*.

MORE WORK NEEDED.

A writer in the *Ohio Journal and Messenger* well says: 'Primitive zeal did not play religion with artistic preaching, singing, and meeting-houses. Without so much refined leisure, and shallow fastidiousness, primitive Christians worked right on for the salvation of the world, attempting great things for God, and expecting great things from God.' There is but one way for us. We must wake up, call mightily upon God, and go to work like men. 'The mass of our membership must be summoned to the work. In no other way can we expect an able ministry. A deeper earnestness in the churches will produce it. Why tell me, is it the thing to meet in our Associations, count up our members, find that we about hold our own with our progress, conquest or enlargement, hear the usual speeches of our agents as they stir rounds, pass our stereotyped resolutions, mutually congratulate each other upon our growing piety and liberality, contribute fifteen or twenty dollars each to our great national societies, make provision for publishing the minutes, return home and tell our brethren what a good time we have had, excite in them a feeble resolution to go to the Association next year, and then all quietly slumber on as before? If this, or anything like it, is to reclaim the world, I cannot see it. It falls immeasurably short of what must be done. It is talking without doing—a kind of solemn trifling before God and the world.'

NEW PLANET.

Recent foreign papers announce the discovery, on the 26th of August, of a new planet by Dr. Robert Luther, director of the observatory at Bilk, Germany. It appeared as a star of the tenth magnitude, and was situated in the right ascension, twenty-one hours thirty-four minutes, and south declination fourteen degrees twenty-one minutes.

This planet is the eighty-fourth of the group of small bodies revolving between the orbits of Mars and Jupiter, and is the fourth detected by Dr. Luther. During a period of less than twenty years, no less than eighty of these small planets, varying from the seventh to the twelfth magnitude, have been detected; and as optical power is increased these minute bodies will probably be found which are invisible in the most powerful telescopes of the present day.

THREE MEN OF SIR JOHN FRANKLIN'S COMMAND SUPPOSED TO BE ALIVE.—Henry Grinnel, Esq., of New York, has received a highly interesting letter from Capt. Hall, the Arctic explorer. He has discovered that in all probability, three of the men of Sir John Franklin's Arctic expedition yet survive, and are living among the Indians. One of these supposed survivors is said to be Crozier, who succeeded Sir John Franklin in command of the expedition. If there be anything in this, we shall have more Arctic voyages.

DELAY NOT.—'You shall not surely die,' is the old falsehood which the serpent has been whispering into the ears of mortals ever since he breathed it into the ear of our first mother. Instead of seeking to know a truth of such infinite concern to us, we seek to stifle the voice of conscience, that we may listen undisturbed to the pleasant song of our destroyer. How many are trusting to the last few hours of life for preparation for eternity! 'God is so merciful,' they say, 'that he will listen to their earnest cry for mercy on a dying bed.'

'I only want five minutes to call upon God before I die,' was the remark of a man who wished to enjoy the pleasures of this life unrestrained, and yet escape the just punishment of sin in the life to come. But when the hour of death did come, she turned

her agonized gaze toward the minister who had been summoned, and the despairing cry, 'I am lost, I am lost!' wrung the hearts of all who listened.

WILLIAM B. ASTOR.

No bank clerk on the salary of a thousand dollars a year, goes to his bank as regularly, or works as many hours as William B. Astor, who counts up his forty millions. His little one story office, a step or two from Broadway, on Prince street, with its iron bars, making it resemble a police prison, is the den where he performs his daily toil, and out of all his wealth and labor gets only his 'victuals and clothes.' He attends personally to all his business, knows every dollar of rent or income that is to become due, pays out every dollar, makes his entries with his own hand, and obliges his subordinates to come to him for information, while he does not go to them. He generally comes down in the omnibus at an early hour of the day, and remains closely absorbed in business until 5 o'clock. He rarely takes exercise, and finds his pleasure in the closest attention to business. A friend of mine rode to Washington with him in the same car from New York. He neither spoke nor got out of his seat, and hardly moved from Jersey City to Washington. As usually leaves his office at 5 o'clock, and walks slowly up Broadway to Lafayette place. He is over six feet high, heavily built, with a decided German look, small hazy eyes as if he was half asleep, head round as a pumpkin and about as destitute of hair. He is exceedingly hospitable, and in the 'season' gives a dinner to his friends weekly, at which the richest viands, on services of gold and silver, are presented by liveried servants to his guests.—*New York correspondence of the Journal*.

ARE YOU WILLING TO SUFFER AFFLICTION?—When Christ comes and says: 'I want you to consecrate your wealth to me,' that seems hard. But when he comes and says: 'I want to take your wealth all away from you—it is best that you should not have it any more; I want to take away from you all your friends; I want to make your road dark and rough; I want to do it because I love you; and I mean that it shall be for glory in the end. For the present it will be hard, but it will last only for a short time, and its results will more than repay you for what you suffer. Because I live, you shall live also; but for the time being I want you to suffer for my name's sake'—when Christ comes and says this, how many of us can say: 'Even so, Lord, do with me what seemeth thee good?' Do you live with such a view of Christ and the eternal world that, when God makes his will known to you by his degrees of providence, you can say: 'Even so, Lord; it seemeth good to thee; it shall seem good to me?' Then it shall come to pass that your light affliction, which is but for a moment, shall work out for you an exceeding and eternal weight of glory.

He that will often put Eternity and the World before his soul, will dare to look steadily at the things of this world, and more often he contemplates them, the former will grow greater and the latter less.

LETTERS RECEIVED.

E. G. Dudley; Henry Huff; A. Bening; Emeline F. Gould; A. B. Lombard; Post Office box, 2245, Philadelphia, Pa. D. Elwell; W. C. Cooley; Mary Green; Sarah W. Adams, the first was not received; Thomas H. Prior; Mrs. Kimball; Royal Phelps; David Campbell; Lyman Jackson; Linnah Brown; J. C. Welcome; Sempronius Minter; J. A. Cleveland; Ann Linn; J. A. Heagy; W. W. Colvin; S. Chapman, 2 letters; H. Canfield, 2 letters; Samuel H. Withington.

Notices.

BOOKS AT CONFERENCE.

We shall have a supply of books and tracts at Conference at Waterbury. Miller's Memoirs, 1 00 Hill's Saints' Inheritance, 75 Voice of the Church, 80 Millennial Glory, 75 The Kingdom which shall not be Destroyed, 1 00 Revised Testaments, 1 00

PAMPHLETS.

Jerusalem in Gloom and Glory, 15 Great Confederation of Evil, 12 24th and 25th of Matthew, 25 Welcome, 25

TRACTS.

The Lord's coming a Great Practical Doctrine, 5 Glorification, 5 Will Christ Come to Reign on Earth, per hundred 30 Does the Soul Live in Death, per hundred, 30 Cup of Wrath, 30 The Future of the Wicked, per hundred, 30 Vindication, 30 The Second Advent of Christ will be Pre-Millennial, per hun. 3 00

ENGLISH BIBLES.

We have a few copies of English Bibles. Roan Gilt edges, Brass rims, marginal references, 2 00 Diamond, 16mo. Calf binding, marginal references, 1 50 Minion, Plain Sheep, 16mo., references between the verses, 2 25 Pict., New Testament and Psalms, Roan Gilt, large, clear print, 2 00

JUDAH'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet the words published a few weeks ago in the *Herald* under the head of 'The Covenant of Redemption,' to be sung to the air, 'The Sword of Bunker Hill.' Price of single sheets, 5 cents. 42 cents a dozen. \$3 00 per hundred.

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500 "	36 "	120.00	145.00
750 "	40 "	250.00	280.00
1000 "	46 "	200.00	235.00
1250 "	48 "	250.00	278.00
1400 "	50 "	250.00	320.00
1600 "	52 "	320.00	364.00
1800 "	55 "	360.00	408.00
2000 "	58 "	400.00	450.00
2500 "	65 "	500.00	570.00
3000 "	72 "	600.00	690.00
3500 "	78 "	700.00	750.00

4700	"	49	"	80.00	85.00	78.50
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The Advent Herald.

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[Original.]

UNFULFILLED PROPHECY.

OPENING OF THE SEALS.

Rev. 6th chap., verses, 7 and 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with HUNGER, and with DEATH, and with the BEASTS of the earth." I take the liberty to emphasize the four weapons of warfare, for the purpose of impressing the mind of the reader with the importance of comparing "Scripture with Scripture," rather than exposition with exposition. I intend to back up all my positions by the support of the former mode of comparison, and when I fail to find such support, I will refrain from all conjecture as to the meaning of the inspired Word; as I do not believe the opinion of any uninspired man can add to the clearness of inspired prediction. I hold unfulfilled prophecy to be just as sure a guide to the history of the future, as the records of fulfilled prophecy are to the history of the past.

Regarding the opening seals as the opening of future history therefore, I shall proceed very cautiously, while I deny the assumption of some theosophers and learned writers, that the fates of history have fulfilled such prophecy already, and now record. In challenging such a claim to the history of the past, I will, therefore, back up my position by an appeal to the "sure word of prophecy." In a former number I noticed the opening of the first three seals. I now introduce the fourth. I have already referred to the Prophecy of Ezekiel, to show where this law and order of warfare was ordained. God has enacted a law and attached it to the war-department of his Son. It is comprised of "four sore judgments," and we have seen that Christ is to commence the war with these four weapons of destruction, upon "one fourth part of the earth." It is not my present purpose to inquire what section of this rebellious world constitutes this "fourth part" in which the war is to commence, so much as to arrive at an intelligent view of the order in which the war is, not only to commence, but to proceed to its greatest severity, and to ascertain, if possible, at what stage of the war the Lord is to call out his cabinet ministers to aid him in the conflict, and also to take his waiting "Bride" to a place of safety, where "she can hide herself till the storm is overpast." I wish also to warn the members of the great, rich Laodicean church, to repent before the Lord shall "spew them out of his mouth"—leaving them and the foolish virgins, with "hypocrites and unbelievers," to be saved, if saved at all, "as by fire," passing through great tribulations, so near at hand!

Nearly all expositors agree that "death on the pale horse" represents something more than merely to be killed, viz., pestilence. "Noisome beasts" or "beasts of the earth," as a weapon of warfare, may prove to be in the fulfillment, a species of the bloodhound. Barbarians of our own country have used such "beasts of the earth," in their warfare against our government. We hear of a species of this "noisome beast" being cultivated in Russia of a very ferocious nature. Who will undertake to say such beast is not intended here? However this may be, I claim for the prediction an exact and literal fulfillment. Precisely this order of events (except reference to the beasts of the earth) is found in Matt. 24th, when the disciples inquire of our Lord, "What shall be the sign of thy coming and the end of the age?" The first seal opened gives the first sign of his coming, at the end of the age, on a "white horse." He then refers them to "wars and rumors of wars;" "Nation shall rise against nation" (second seal); "There shall be famines" (third seal); "and pestilence" (fourth seal).

Luke's account of the same interview of Christ with his disciples, in chap. 21st, adds many other particulars, the parallelisms of which I shall notice as I proceed to the open-

ing of the fifth and sixth seals. The omission of the mention of "noisome beasts" here implies no contradiction of Ezekiel and Revelations; and, in every other particular, the comparison is complete, not only of the first four weapons to be used in this war, but the same is true in what follows. Before proceeding with the comparison further, however, allow me to indulge in a few more practical remarks.

It is exceedingly invigorating to our faith to read prophecy in this manner. It becomes a "sure word of prophecy," and a comforting "light in a dark place"—such as no fanciful fulfillment can ever yield. "Faith becomes the substance of things hoped for"—loses all its shadowy characteristics, and hope is enlivened, so that it does indeed become "an anchor to the soul, both sure and steadfast." We need all this before contemplating the opening of the next seal. I shall approach the consideration of the fearful events to transpire at the opening of the fifth seal, with entire confidence both as to its place in the great approaching crisis, and as to its exact connection as to time, and its relation to other events preceding and following it. But as to who will escape, or who is to pass on into that "great tribulation," I cannot be so confident. I bespeak the serious attention of the reader to that point. I wish to be allowed to refer to all that the Bible teaches on so vital a point, as I proceed in "comparing Scripture with Scripture." D. C.

EDWARD IRVING

ON THE SIGNS OF THE TIMES.

Some thirty odd years ago, Edward Irving was electrifying the British Nation with his eloquence, and awaking a general attention to the subject of the Second Advent of Christ. Royalty sat at his feet, and senators learned wisdom from his lips. He was the man of the times. He has left to us a rich inheritance in his published works, which interest and instruct the Church to the end of time. While we would by no means endorse all his views on theological questions, yet there is much which is invaluable. We take pleasure in giving to our readers the following extract:—

"Let me now endeavor to explain in what our sore trial will consist. In another part of this discourse I have shown good reason for believing that when the great personage, so much pointed at in prophecy, shall come to the head of the Roman kingdom, and to exalt himself and fulfill God's purpose, shall have put down the Papacy, he shall proceed with his ten kings, which are the ten horns of the beast, to make war with the beast and those that are with him. Now, no one doubts that this kingdom was a horn of the beast, one of the ten kings; and, therefore, we cannot doubt that we shall, somehow or other, be brought under his dominion. He is to be the great head of infidelity, and I do see elements in this land capable, without any external violence, of setting up infidelity here also. And what are we, that we should ever be preserved from external violence? We are not almighty. This island is not invincible. With God upon its side, indeed, it hath done most marvellous things: with God upon its side, it hath stood single-handed against the world, and prevailed. But and if we should forsake our God, as we have already in a great measure done, by admitting all comers to the holy offices of government; but and if we should forsake our God by uniting again with that apostasy, and covenanting with that accursed hierarchy of Rome, who is nodding to his eternal downfall, think you that God will continue to deal mercifully with us forever? Will he not rather resent the insult done unto Christ, with whom we have been in covenant for so long a time, and whom we have forsaken to enter into a covenant with antichrist? For this wickedness, when it shall have been transacted, he will, I believe, give us up for a season to our own lusts, and bring us, with the rest of Babylon, under the captivity; for or a season, of that mighty one who is about to arise, and we shall be found, along with the rest, marching in his train. Nevertheless, our sealing will stand as good in the end, and we shall rise again; I believe we shall rise again from our sore oppression, and do the work which God hath designed for us in the latter day. Now, what signs do I perceive of the temporary subjugation and depression of this land? I see it in everything around me. I see a crown shorn of its lustre in the sight of the people. I see the sceptre of majesty become a bauble in the eyes of an irreverent and infidel people. I see a government with its vigor gone, bearded at home by upstarts, and set at naught abroad; tame, dispirited, acquainted with succumbing. I see the councils of the kingdom ignorant of the first principles of a Christian state. I see the nation falling into factions: I see the people despising their superiors and their rulers. I see the Church, ignorant of its foundations, indifferent to its dignity, ready to sacrifice all upon the altar of liberality. I see one-half of the nation arrayed under the banner of dissent, and united under one hand to say and to swear that an established church is an offence to God and to man, and must be pulled down. I see education without principles; I see literature without seri-

ousness; in one word, I see a glorious nation crumbling into dissolution. Soon shall we be ripe for the sickle of some reaper, either from within or from without; and, certes, if the Protestant Constitution of this kingdom fall, there is nothing for her but to march, rank and file, with the infidel antichrist, whose predecessor we overthrew in his last great pitched field. Such are the signs which I see of subversion in this great Protestant kingdom. It begins by league with that old hierarchy, and ends with spoliation. And do you ask me what signs I see of our rising again: first of all, I see it in the Word of God, in that act of solemn sealing, by which we are set apart from extermination. But I see it also with my eyes in those true-built churches which God hath planted in the midst of us for his name, out of whom I do perceive that at this present time he is bringing men who are not ashamed of his coming nor of his testimony. It is not for disappointment that, all of a sudden, in so many parts, he hath made his Church to break the ominous silence and speak of his appearing. It is not for nought, nor is it for disappointment, that he hath opened unto us his prophecy, and given us to speak of his kingdom. It is not for nought, nor is it for disappointment that he is opening unto the Church the ancient liberty of preaching, and calling upon her children no longer to doubt, or know him afar off, but to assure her heart, and rejoice before him. There is, I say it, a work of God proceeding in the land, of another kind than the evangelical revival. The Lord is teaching unto his people the foundations of Zion, that when the shock cometh they may know whereto their feet do rest. The shock, doubtless, will come, and will try the faith of us all; and the Lord may be pleased to water the plant once more with the blood of his people. Yet, nevertheless, I believe the plant will live through the stormy weather, and will soon prove to be the salt of this land, for whose excellence the Lord will have mercy upon it, and raise it up again to do those great things which are appointed unto her.

Now, brethren and believers in God's word, what doth best become us to do in such a crisis as this wherein we stand; if, as I have shown, we stand upon the verge of this fearful time of trouble, which is described in Scripture by expressions like these: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: a time of trouble such as never was since there was a nation even to that same time; a great tribulation, such as was not from the beginning of the world to this time, or ever shall be: and except those days should be shortened, there should no flesh be saved; but, for the elect's sake, those days shall be shortened?" This last passage teacheth us what we ought chiefly to do: "To turn unto the Lord with weeping, and with lamentation; to turn unto him with fasting and sackcloth; to bewail all our sins in his presence, and to cast ourselves wholly upon his mercy; if, haply, the Lord may repent him of the evil, and pardon us, as he did Nineveh of old; or if not, if the word is gone out of his mouth, then, that in the day of the great tribulation we may stand between the living and the dead, with our censures full of incense, which is the prayers of saints; and so, as Aaron did of old, obtain a shortening of the days of vengeance. This is what I entreat of you, ye who can receive these things, and who do believe them. Enter into your closets, and shut the door, and pray unto your Father; there, that he would hide you, your wives, and your little ones in the day of the fierceness of his anger: for of this am I assured, that in those swellings of Jordan no arm availeth, but the arm of faith; in those mighty billows and water-spouts of the Lord, no strength availeth, but the arm of him that is Almighty. But, besides this, do you ask me, what we are to do with those means, however scanty, which the Lord hath given us? I answer, first, for the sake of our own land, withstand by all lawful means, any communion, or agreement of any kind, with the abomination of Rome. Suffer not those who reason upon principles of political expediency, atheistical principles, which acknowledge not God in the affairs of men,—suffer not those, I say, who take so high a tone, and call us illiberal and cruel, selfish and unjust,—suffer them not to bear down your faith into silence or into shame; but lift up a calm, firm, and persevering testimony against anything, however recommended, which will compromise the Protestant standing of Great Britain. Be not, I pray you, indifferent on this great question upon which hang the glory or the shame, the standing or the falling of this great kingdom. I know they will call us bigots and false-hearted men; but we are not so. They malign us because we fear God, and hate the thing which he hateth; because we believe in a Providence over kingdoms, which they believe not in; and understand the principles of that Providence, which they understand not. Shall the ignorant of God pretend to understanding of the well-being of men? I pray you, brethren, teach the adversaries; instruct them a little concerning that about which they dogmatise. But, for your part, be not overawed by the numbers or by the violence of those who oppose the truth. Sustain well and patiently your part

in the commonwealth, for God, for the king, for the Church, and for all the people."

THE WAY TO HEAVEN.

BY J. C. HOLLAND.

Heaven is not reached at a single bound; But we build the ladder by which we rise. From the lowly earth to the vaulted skies, And we mount to its summit round by round. I count this thing to be grandly true; That a noble deed is a step towards God.— Lifting the soul from the common sod To purer air and broader view.

We rise by things that are under foot; By what we have mastered of good and gain; By pride deposed and the passion slain, And the vanquished ill that we hourly meet.

We hope, we aspire, we resolve, we trust, When the morning calls us to life and light, But our hearts grow weary, and, ere the night, Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray, And we think that we mount the air on wings Beyond the realm of sensual things, While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men! We may borrow the wings to find the way— We may hope, and resolve, and aspire, and pray; But our feet must rise, or we fall again.

Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the dreams depart, and the vision falls, And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound; But we build the ladder by which we rise. From the lowly earth to the vaulted skies, And we mount to its summit round by round.

CHRIST REJECTED.

AN ADDRESS TO THE UNCONVERTED, DELIVERED BY THE REV. DR. H. BONAR, AT THE PERTH CONFERENCE.

We shall read these words of one of the most remarkable scenes in the life of our Lord; it took place when He was in Northern Galilee.

"Behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts."—Matt. viii. 34.

Brethren, these are, I think, the most melancholy words, the most profoundly melancholy, which occur in the Gospels; they begin so well and end so sadly. At first lifted up to heaven, "The whole city came out to meet Jesus;" but in the end cast down to hell, "They besought him that he would depart out of their coasts."

And do we not see the same scene continually enacted? Is not this the scene presented to us every Sabbath-day in our congregations, and what is being presented in Perth to-night—the whole city coming out to meet him? The first part is fulfilled; what of the latter? Is it to be fulfilled too? Shall it be said after all, "They besought him to depart?" Observe, "They came out to meet Jesus," it is said. "They came out on the report of the miracle which had just been wrought. They came out, on a swineherd's report, to see Jesus; to see who it was who had done the miracle with which their city was ringing. They came and saw him, and besought him to depart. They looked him in the face, and after seeing him, they explored, they besought him to depart. There was something in what they saw which did not suit them. They would have been glad of his works of healing, but they saw in him one who had put his foot on their worldly expectations, and who had that day destroyed their worldly property; and they dreaded lest what he had done to the swine he might do to themselves. A healer of their sick they might have welcomed, but a destroyer of their property—unlawful property too!—they could not away with. They saw nothing attractive in him. They looked up in his face, and besought him to depart. It is this we find continually occurring, or rather recurring: sinners coming up to Jesus, looking him in the face, and bidding him depart. It is said "they besought him," as if there were unwillingness on his part to do so, as if he were pressing into their city to do his miracles of grace, and they arrest him on his progress of mercy. They besought him to depart. I remember hearing, some years ago, an illustration of this, in the case of one now with the Lord. One night, while he was anxious about his soul, he dreamt a dream. He thought he saw Christ enter the room where he was sitting, and coming up to him, he said, "Will you have me now?" And this person told, "I looked up in his face, and answered, 'No.' But never shall I forget the sorrow depicted on the face of Jesus as he departed; it was the saddest expression I ever saw on the face of man." He awoke; it was but a dream, but it issued in his conversion. This, dear friends, is the position of the sinner in reference to Christ, beseeching him to depart. In so doing, mark how he does injustice to God. The Lord comes up that he may heal him, but he will not be healed. He does injustice to God, and mark how he does injustice to his own immortal soul. Here is eternal life placed within his reach, but he refuses. He will have none of it. He beseeches Christ to depart. He does not so much turn his back on Jesus as he beseeches Jesus to turn away from him. Mark, as it was in the case of the Gadarenes, so is it with sinners now. How near salvation is in the person of the Lord himself entering our cities, our towns, our villages; entering with healing in his hand. He comes to dispense blessing, to give pardon to earth. Could salvation be brought nearer? could pardon be brought nearer? could eternal life

be brought nearer, when the great cup of life is itself let down from heaven to earth and placed within our reach? It is as near us in these last days as it was eighteen hundred years ago. The same Christ in all his fullness; the same light; the same life. It is still Christ coming to us, Christ entering our villages, entering our cities, entering our congregations; Christ coming up to every sinner, and saying, "Wilt thou be made whole?" For it is not the voice of man the sinner hears, when he hears the gospel of the blessed God; it is the voice of Christ he hears. The Lord Jesus Christ, in the person of his servants, comes up to each sinner, and says, "Wilt thou be made whole?" "We beseech you in Christ's stead." We beseech you, "be ye reconciled to God." It may seem a light thing to turn aside from the message of men; it is no light thing to turn from him who speaketh from heaven. It is this voice that in the glorious gospel speaks to the sinner. Christ says, as he did when on earth, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He still stands as he did in the temple, saying, "If any man thirst, let him come unto me and drink." And every sinner here who is rejecting the gospel, is doing exactly what those Gadarenes did, when they besought Jesus that he would depart out of their coasts. You are just saying, "Lord Jesus, don't save me, don't pardon me. Make me happy if you will, but don't convert me. Depart out of our coasts." Unwillingness to be in the neighborhood of Christ, or within the touch of his finger—such is the natural feeling of the human heart. Anywhere on the face of the earth where Christ is not.

We find in the case of revival work, whether in villages or cities, this very thing exemplified. Perhaps there is not such an apparent awakening going on now as there was four years ago, yet there are places where still as great work is going on. There has a quiet work been going on for some years in the northern districts of Northumberland, and which is not at all stopped. A few weeks ago, as I was sitting in my own room, a Cheviot shepherd came in to tell me some good news of his village: that a great awakening had taken place, and the whole of the inhabitants, about sixty or seventy individuals, were now rejoicing. "There," said he, "was our shepherd converted, then the ploughman, and next the steward; and as I came over the hill to-day, I saw three stonemasons, set up by these three men to commemorate the place where they found peace."

I may mention another case, that of a woman in our town that had long said, "Depart from me." She gave me the account of her conversion. She and her husband had both been careless. Her sister, who had been awakened, often pressed salvation on her. Meetings were held in a house which she frequently had to pass. She said she used to run past the place, lest "they should pull her in." She had the secret feeling that all was not right with her. "But what brought me to the point," she told me, "was this: one day in church, my minister was preaching against sudden conversions, and at the close, bringing down his hand three times on the pulpit with great force, he dared any one in his congregation to say he was converted." So she came home, and said to her husband, "This won't do; I can't go back." And she went no more, but began to attend a more faithful ministry. She was afterwards brought in contact with a half-witted woman, who, however, knew Christ well, and who showed her the way of truth; and then she went with another Christian woman among her neighbors, who, at the same time, further instructed her. She found peace in believing, and now both she and her husband are rejoicing too.

Another case is that of a ploughman, his wife, and five children. The man himself was long in darkness, and could not see the way of peace. Meetings were held in the barn of the farm on which he lived, which they attended. But still they were in darkness. The wife had long sought the Lord in vain. Lying awake in bed one night some passages she had heard came into her mind. She could not dismiss them. She could not sleep, but as she said, "I banged out of bed, and crouched all the inmates of the house, and made them sing psalms all the night." This led to the conversion of all the family. In all these cases we had at first an illustration of what is said of the Gadarenes, "They besought Jesus to depart." But the Lord continued his progress to their houses, and knocked, and knocked again, until they opened and he entered in, and supped with them and they with him. Let us then take encouragement from the past. "The Lord hath done great things." Let us not despair though there be an apparent drying up of the showers that fell. His arm is not shortened; it is outstretched still.

One thing I wish to notice. Where you give the gospel fair play, it does wonders. Where you hamper the gospel, where you preach a gospel both free and bound, where you so hedge it about that a sinner does not see immediate peace as the result of believing, there are not many wonders done. But go with the gospel in its freeness, its largeness, its fulness, and trust in him who sends

you, for the results. Have confidence in the word you carry. Have confidence in him who sends you. There are great things probably in store for us. Let us go forward.

One thing more I notice with regard to the present state of each sinner here. And I speak, O sinner, to you. Unsaved man, unsaved woman, unsaved old man, unsaved girl, I speak to you now. All your life you have been saying, "Depart from me," or, like Augustine when a boy, you have been saying "Lord, convert me, but not now." The day is coming when the aspect of things will be changed, when you shall no longer bid Christ depart, but when Christ shall say to you, "Depart from me, I never knew you." I know not how near that day may be. For the Lord Jesus Christ is coming. "Behold he cometh with clouds, and every eye shall see him." "Behold the Lord cometh with ten thousand of his saints." He comes in glory and majesty, he comes as Judge and King, he comes with his iron rod to break in pieces the nations.

In that day when he comes in vengeance, when he comes to judgment, and it may be soon, what, O man, shall your feelings be as you hear the last trumpet sound, and find him, in whose face you have so long looked and said "Depart," at length arrived? You cannot now say to him "Depart." You know he will not. In vain you beseech him to leave you alone; for he comes in judgment, in special judgment on them who obey not the gospel of our Lord Jesus Christ. With such vengeance he comes to you. What we do in making known his gospel is, to beseech you ere that trumpet sound, ere that fire be kindled, ere that throne be placed, we beseech you to be reconciled, nay, to be reconciled to-night, not to go home unreconciled, not to go home without the forgiveness the gospel brings to you, not to go home without that salvation which has been proclaimed to you these three days in so many ways, by so many witnesses, not to go home without the Christ who alone lights up the homes, even of the poorest. Take this Christ with you, and what a difference! All will be light and glory, a foretaste of the glory to be revealed. Shut out Christ, and all is gloom and sorrow, the prelude of the outer darkness where shall be weeping, and gnashing of teeth, the lamentation, and mourning, and woe, which from your lips and from such as yours, shall resound through a long eternity of woe. We beseech you, then, in Christ's stead to-night, "Be ye reconciled to God."

ONE OF THE NATURAL BRANCHES.

The following very full and touching testimony to the power of Jesus' name will doubtless give rise to much praise for the grace given to our young brother, and also to prayer that the Lord may be pleased to send him forth to preach the gospel among Jews and Gentiles. (Rom. 11: 23, 24.)

My dear Brother in Christ:—I write you this short history of my life, though I am afraid you will have some difficulty in understanding it; but I am sure you will excuse my bad writing and grammar. I am sure I cannot express my thanks to you for having taken such an interest in my spiritual welfare.

I am a native of Algiers, born of very religious Israelitish parents, in the year 1845. When old enough, I was sent to the Hebrews' school, in which I remained for two years and a half. One day, returning as usual from the school, to dinner, a party of Mohammedans came up to me and asked me if I should like to have some fruit. I went with them, and they took me to a strange place and kept me there, without the knowledge of my parents, for nearly six months, placing me in a Mohammedan school. The name of the place is Bocada, two days' journey from Algiers. My father, after continually searching for me, at length received information about me from a party of travellers. He immediately went to the school and waited until he saw me playing in the garden, when he privately took me home again. Some time afterwards, hearing that the Mohammedans were trying to find me out, he thought it best to send me over to Paris, both for safety and to improve my education. I was then twelve years old, and remained at school three years and a half, when my father died, and I was forced to leave, although my education was not complete. I then received an invitation from my sister, who had two shops in Paris for the sale of Oriental goods, to assist in the business. She always closed the shop on Saturday, being strict in religion. When I was sufficiently experienced, she sent me to travel in other countries, and, having completed my commission, I returned to Paris in the year 1860, when my sister, thinking it would be profitable to come over to London, took two shops at the West-end, one at No. 1, Burlington-gardens, Piccadilly, and the other at No. 167, Regent St. W. I was then sent over to Algiers to obtain a fresh supply of goods. I remained there three or four months, during which time I resided with my mother. I returned to London, and my sister then recommenced business, which had been postponed. The returns of the business were much better than she expected, especially in the time of the Exhibition of 1862. It paid so well

that season that she found she was able to retire; consequently she sold the business, intending to go back to our native country, and expected me to go back with her to Algiers. However, Mr. Solal, an Israelite and a native of Algiers, who is proprietor of the Oriental Court, Crystal Palace, offered me a good situation, which I accepted. When my sister heard of it she was very sorry about it, and she tried all she could to prevent me staying in London; but it was no use as I wanted very much to stay in London, and I am quite sure that it was through the Almighty Providence that I stayed in London, although it was with great difficulty that my sister parted with me. She knew that I had read so much about the Jewish religion, in which I found a great many things which very much confused me, and she thought that, if I stayed in London, I should forget it altogether; but at last I carried my point, and left her, and then I went to the Crystal Palace.

I think it was on the second or third day I was at the Crystal Palace, when I passed by the Bible-stand, and the name of Israel struck me; so I went and spoke to you, and you gave me a New Testament, which was the first one I had ever seen, and this was the first time I heard the name of Jesus; you spoke to me something about the religion. A fortnight afterwards, I made the acquaintance of Mr. C—, the secretary of the York St. Sunday-school, Walworth, who was also at the Crystal Palace, and I can assure you he is the best friend I gained at the Crystal Palace. After some time, he asked me if I should like to live with him. I was happy about it, so I went and lived with him till that day. I am sure he is very kind to me; and he took me to his Sunday-school and chapel, and a great many places of religion, and he took me to hear Mr. Spurgeon. Oh, I was so happy to hear him preach; but after some thought, I became very miserable because I could not realize what he said. At that time I used to think a great deal about my life, that I was neither a Jew nor a Christian. I was very happy to hear preaching about Jesus, but yet I could not believe that he was the Messiah. "It happened some time after I had a friend who was a teacher in a Sunday-school. He came to see me one morning on business, and he was healthy and strong as usual, but on the following day his wife came to our house and told us that her husband, in the afternoon of the same day that he came to see me, fell down dead; and when I heard that, believe me, my dear friend, I felt as if some one had struck me a blow; I could scarcely eat or sleep for some time. I used to think of life, that I was a poor sinner lost and undone; and oh, such horrible feelings I used to feel, which I cannot describe to you. Many, many times I have endeavored to pray to God, but it was no use. I never could feel satisfaction in my soul; and it so happened in that week I began to speak to you more than usual, so we conversed about the Messiah, and, being an Israelite, of course I took more than usual notice of what you said, and we had little discussions about religion, and you gave me the Old Testament in Hebrew and French, and there I found a great many proofs about the Messiah, that he has come already. I went again one Sunday to your house; and you gave me more proofs of the same; and you gave me some books which were very interesting, and again we had several conversations upon this subject, and I began to have a little light in my soul. I compared the Old Testament with the New Testament, and I found all the promises of the Old Testament were fulfilled in the New Testament. The more I read about Jesus the more I wanted to, and the love of Christ seemed to come into my heart, and now I am quite sure that I can see quite clearly what is meant in Isaiah 53:—"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." And in verse 12, "Because he hath poured out his soul unto death."

And really it seems a new life in me, and peace in my soul. Oh, I cannot tell you how joyful my heart is; I cannot think about anything but my Saviour! Oh, what a beautiful thing it is to love Jesus! Oh, what great difference there is in my heart since I began to believe those passages of St. John 16: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." "And I say not unto you that I will pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I come forth from the Father, and am come into the world. Again I leave the world and go to the Father."

Jesus said, "If ye love me, keep my commandments." I trust, by the power of the Holy Ghost, I shall be able to fulfill the words of Christ in Matt. 28: 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have com-

manded you; and, lo, I am with you always, even unto the end of the world. Amen."

In obedience to him, as he commands us to believe and be baptized, I wish to be baptized, which, with God's assistance, I shall be on Sunday, July 30, 1865, by the Rev. — Schwartz, D. D.

I may add, as regards my faith, that there is nothing in this world which can separate me from the love of God which is in Christ Jesus our Lord, and having full peace with him in my soul, I hope that I may overcome all worldly difficulties that may be placed in my way of life by confidence in and love to God and our Lord Jesus Christ. Amen.

M. MUSTAPHA NATHAN.

THEOLOGICAL EDUCATION.

The idea that great literary and scientific attainments will make our pulpits attractive, and fill our houses of worship, is a very dangerous one. It savors strongly of worldly reliance, and tends downward to the low level of competition with unevangelical aims and efforts.

A highly spiritual ministry is our necessity and our high vantage ground. But a highly spiritual ministry is impossible in connection with the mastery of all science, literature and art. High spirituality can only be attained and maintained, by constant and devout study of the Bible; and this affords no sufficient time or inclination for becoming adepts in learning and science. If ministers are to make their pulpits attractive by high attainments in general learning, it must be by accurate, thorough and high acquirements. Any stumbling or lack in the latest discoveries and attainments would be fatal. And yet how few men there are who could master more than one or two sciences in a lifetime! It is manifest, therefore, how greatly all such attempts must draw theological students, and ministers away from the Scriptures, and from spiritual attainments.

It is doubtless true that a Christian will find, or be able to make, the study of science promotive of devotional feelings; but nothing like to the extent which the constant and prayerful study of the Holy Scriptures produces. All true ministers know that to possess at all times a frame of mind which qualifies to write a thoroughly gospel sermon, or to converse with men on the subject of personal religion, is a very difficult thing at best. What then must be the effect of devoting a large share of time to the researches, varying theories and discussions of professionally scientific and literary men, in all the different departments!

It will not be denied that ministers, like other Christians, and they pre-eminently, must sustain spiritual life by a constant union to, and feeding upon, Christ. Spiritual life cannot be received like scientific facts, once for all. It is rather like the flowing river that must have a constant supply from the fountain. In the prayer-meeting or when-wherever the stream is directly supplied from the fountain, the Christian feels and talks very differently from what he does at other times. And it is the Bible through which the fountain is open to us, and by which the stream flows to our souls. It is, accordingly, found to be impossible in actual experience to possess a vigorous and all-controlling spirituality, without giving ourselves up very much to communion with God through his quickening, searching, powerful word.

But, it is replied, ministers cannot meet the arguments and objections of skeptics nor draw the indifferent, in this reading and active age, without mastering all science, and taking the lead in all literature, art and politics. We do not believe it for two reasons. One is that the earnest, spiritual preaching of the gospel of the Son of God is the best, and really the only effectual answer to every form of skepticism and indifference. All well-educated ministers will have at hand ready answers to the common objections of infidelity and false science. Their general reading and study will amply supply this need. But their main reliance must be upon the gospel, made effectual by the Holy Spirit in answer to prayer. Without this, all the minister's weapons from science and art will be met boldly by the evil spirits within, as "Jesus I know, and Paul I know; but who are you?"

The other reason is that the religious press will now do all the devoted, intelligent minister cannot do by way of answering the more subtle and difficult objections which may sometimes rise in the unfinished problems of advancing science. If one minister or professor of theology answers an objection, the religious newspaper, the quarterly, or the ready volume quickly carries the needed solution or answer to all the ministers and reading laymen. Why then should all the ministry turn aside from their great work of preaching the gospel and winning souls, that all may do what one or two can do as well or better?

It is growing plain to many that what we need now is not more literature and science in our pulpits, but more earnest piety; higher spirituality; more reliance on the truth as it is in Jesus; more prevailing prayer for the Holy Spirit's effectual working. We need a race of ministers trained to the great idea of the apostles and reformers, that God has furnished in the Scriptures the armory with which alone victories can be won. Away with the idea that our ministers are to prevail by human might or worldly wisdom. The seminary that shall bring our young men nearest to God as their teacher and source of power, will send forth the truly successful ministers for whom this new era calls. —Boston Recorder.

JAMES HALDANE.—The night is far spent, and the day is at hand, and the nearer we approach to the full enjoyment of blessedness, the more may we feel the attraction of him whom our soul loveth. Many years ago I read in the "Arabian Nights" of a mountain of loadstone. Ships at a great distance felt its influence. At first their approach to it was scarcely perceptible. There was a declining from their course hardly to be noticed, and it excited little apprehension. But the attraction gradually became stronger, until the vessel was irresistibly impelled onwards with increasing velocity. At last it

drew all the nails and iron work to itself, and so the ship fell to pieces. "The path of the just is as the shining light." When first a believer feels the love of Christ, it is like a mustard seed; but it increases, and he is constrained by its influence to press more earnestly after the full enjoyment. At last the spirit can no more be kept at a distance from him whom it loves. It flies to his embrace, and the body is dissolved.

UNFINISHED CHRISTIANS.

To teach by example is the surest and best mode of instruction. If you would have a child learn to write, he needs more than pen, ink, paper, and a lecture on the subject. You must take up the pen and show him how to hold it; then point him to a line, or a letter, and show him how to make it. You must show him what you want him to do, and how you do it yourself.

The same principle applies to morals and religion. To lead children to serve God, there is no human instrumentality equal to a right example. A genuine, healthy, Christian, conscientious, devout, and yet cheerful and companionable, is a living epistle, "known and read of all men." Admonitions and set lectures are well enough in their way, but unless they are reinforced by fitting example, we need not expect to see much good resulting from them. This fact will explain some things which careless observers declare surprising, and even contrary to divine promise. There are families where little is said on the subject of religion, and yet the children are early and deeply impressed with a sense of obligation to serve God. What has done the work? The chief human instrument has been the calm, cheerful, consistent piety of the parent. They beheld the "beauty of holiness." They have not merely heard of a good theory, but have seen a worthy specimen of the Christian life. In another family, where the children seem to have every advantage in regard to religious instruction, and where there is an immensity of talk on the subject, they grow up careless, hard to reach, and hard to move by anything that man can say or do.

How shall we account for the failure? There is often in such cases a divided responsibility. The children go wrong wilfully, resisting the strivings of the Spirit of grace, and the imperfect lives of the parents furnish an excuse for youthful heedlessness and hardness. Paul, exhorting the elders of Ephesus, says, "Take heed, therefore, unto yourselves and to all the flock." Let parents and teachers take heed unto themselves. Some who really love Christ and are trying to walk in his way, set imperfect examples, and do little honor to the profession which they make. They ought so to live as to convince all around them of the fact that they are Christians. A man may be sincere and mean well, and yet his power for good be marred by his ignorance of his duty, and his careless modes of doing it.

Some men are like unfinished statues. The model is all good, and no special fault can be found with the material, but they are only partly hewn out. Enough is done to show us the idea of the sculptor, and charm us with a vision of beauty and grace; but the mallet and chisel have not yet finished their work. Their Christian character is taking shape, but this feature and that are yet in the rough. Their peculiar danger, their peculiar weakness, the sin that so easily besets, is not wholly overcome, and it not only makes its power felt in the hidden warfare of the heart, but shows itself upon the surface. One man is by nature impulsive, ready to resent what he deems an injury, and on small provocation kindling to a flame; and men call him passionate, and want to know if such as he are fit to belong to the church. The native weakness of another is undue love of the world, and men call him avaricious. A third is otherwise not subject to censure, but he is so intent on his business pursuits that he can give God and the church only so much of his time as will suffice to hear a sermon Sunday morning; and in regard to the religious and benevolent enterprises of the church, he is about valueless. Some men, and women too, are blameless abroad, and peevish, self-willed, hard to please at home, thorns in the flesh to those around them.

Children do not sit out these various elements of character, and attribute the good to divine grace, and the bad to natural depravity. They are very apt to take things in the mass, and undervalue a piety whose faults are visible, but of whose secret repentings they know nothing. Let Christians, therefore, take heed unto themselves. Let them aim to be, through grace, "blameless and harmless, the sons of God, without rebuke." Let them imitate Goldsmith's Village Pastor: And as a bird each fond endearment tries To tempt its new-fledged offspring to the skies, He tried each art, reproved each dull delay, Allured to brighter worlds, and led the way.

—Sunday School Times.

WITHOUT THE NOTES.

The following excellent advice, by the Rev. C. P. McIlvaine, D. D., Protestant Episcopal Bishop of Ohio, is well worthy of being put into practice by every young minister, and, in fact, by every one, old and young, who would open his mouth to declare to his fellow men the truth of the Gospel:

1. My first counsel is that you "holily" face the obstacles, and begin *ex abrupto*. The longer you put it off, the greater the difficulty. You may meet with some, indeed, who will recommend a beginning by gradual approaches, such as committing to memory a part, and then going on from that impulse—a method which Cicero illustrates by the fine comparison of a boat which is propelled by the original impulse, and comes up to the shore even when the oars are taken in. Others tell you to throw in extemporaneous passages among your written materials, as one who swims with corks, but leaves them occasionally. But all such expedients are better avoided—in most cases they fail. The best method, I repeat, is to begin at once. When a young painter inquired of the celebrated Gilbert Stuart how young persons should be taught to paint, he replied, "Just as puppies are taught to swim

—chuck them in!" "No one can learn to swim in the sea of extempore speech without going into the waters." Such is the advice of the most judicious and experienced public speakers on this point. I cite but one, in himself a host—"The beginning of the art," says Lord Brougham, "is to acquire the habit of easy speaking, and in whatever way this can be had it must be had. Let the beginner first learn to speak easily and fluently. This is the foundation, and on it he must build. Moreover, it can only be acquired young; therefore, let it by all means, and at any sacrifice, be got hold of forthwith. But, in acquiring it, every sort of slovenly error will be acquired. It must be got by a habit of easy writing—which, as Windham said, proves hard reading—by a custom of talking too much in company, by speaking in debating societies with little attention to rule, and more love of saying something at any rate than saying well. I can even suppose that more attention will be paid to the matter in such discussions than the manner of saying it; yet, still, to say easily—*ad libitum*—to be able to say what you choose—what you have to say—that is the first requisite; to acquire which everything must be for the present sacrificed."

2. My second practical hint is: Never make the attempt without being sure of your matter. Every one who can talk extempore can learn to speak extempore—always provided that they have something to say. In all your experiments, therefore, secure by premeditation a good amount of material, digested and arranged for immediate use. This will be your best protection against loss of self-possession. After all, the great thing is to have the matter. "All speaking," says an eminent authority, "which does not presuppose this, is a sham." "Choose a copious subject," said Sumnerfield, "and be not anxious to say all that might be said. Aim at a strong outline; the filling up will be much more easily attained. Prepare a skeleton of your ideas. This you may have before you. Digest well the subject, but be careful not to choose your words previous to your delivery. Follow out the idea with such language as may afford at the moment. Don't be discouraged if you fall down a hundred times, for though you fall you shall rise again; and cheer yourself with the prophet's challenge, 'Who hath despised the day of small things?' 'Abundance of matter,' says Cicero, 'begets a number of words. Only let the man who is to speak be liberally trained by education, let him have natural advantages—be exercised in innumerable discussions, and be familiar with the best models—and you need not fear his ability to arrange and beautify his words."

LOOK UP.

"Look up, James. Look up, I say; up, up!"

How earnestly, and with what intensity of emotion depleted on his countenance, the father spoke these words to his son. James stood on the verge of the loftiest scaffold of the capacious barn, catching on his fork the hay which his father tossed up to him from the loaded cart on the central floor. Mr. Holton was a strong man, and as he threw up the heavy masses, none but a dexterous hand could catch them and give them a second throw back "under the eaves."

More than half an hour James had stood there, with the perspiration dripping from his brow, when suddenly his foot slipped, his head reeled, and Mr. Holton saw with alarm that he was about to fall. Then came his sudden exclamation, "Look up, James; look up, up!"

And James did look up. Almost with the suddenness of an electric flash, he rolled his eyes upward towards the roof over his head; and as he did so, the giddiness passed away, he saw just above him a beam, which he grasped, and he was saved.

James thought of this often afterwards. He remembered it many years, and it became a life-lesson to him.

Five years after, he stood on the verge of another height more dangerous than the first. He had left the farm, and sought the counter. New temptations assailed him; pleasant, fair-faced young men invited him to their resorts, beautiful young women allured him, and the red wine glistened before him in the glass. Such were the reports which reached the home of Mr. Holton, and the father's heart was pained. His prayers ascended, while earnest letters pleaded with the tempted youth. "Look up, James; look up!" the father wrote. "When your foot stands on the slippery verge, look up. Your head will become steady, and you will see Jesus. Grasp him, and you will be safe."

The young man remembered that narrow escape in his father's barn, and he trembled as he thought of it. Was he really now in so dangerous a condition? Was he really sliding as he felt his feet going on that scaffold's edge?

Then came a letter from the mother, tender, and full of Jesus. How it struck upon the heart of the son! He knew that all her every-day life had been like that letter, full of Christ. He remembered her prayers, and now she was beseeching him to pray. He had almost forgotten to do that. His evenings had been so full of excitement, and exhausted nature had demanded so much sleep in the morning, that there seemed no time for prayer. Conscience admonished as he read the letters whose words had been winged by prayer, and whose pages were blotted with the tears of the writers.

"Look up, James; look up, up, I say!" He could hear the ring of the words, even as he heard them on that morning in the hot barn. There was a new meaning in them now. He knew there were prayers for him at home, and the Spirit followed him now in his wanderings. He could not doubt it. At length he looked up, and what a flood of light illumined him! There was Jesus just above him, within his reach, and by the blessing of God he was able to grasp him. He prayed timidly, vaguely at first, then with earnestness. He was saved. His Sabbath-breaking companions could persuade him no longer; the evening revel lost its charms; he looked no more upon the "wine when it is red."

Earnestly he looked up. There was his Saviour on the cross, and he could not look down again. Ever up, up he kept his eyes, and there was no more stumbling. His path was clear and sure. Life, light, and love were in his heart, and high up before him he saw an everlasting crown. —American Messenger.

MRS. ELIZABETH FRY.

Mrs. Farrar, the widow of the late Professor Farrar of Harvard, was intimately acquainted with Mrs. Elizabeth Fry, as the following extract will show:

"Mrs. Fry, the reformer of female prisoners in Newgate, was the third daughter of John Gurney, of Earham Hall, near Norwich, in England. Her family belonged to the Society of Friends, but she alone adhered to their rules and wore their dress. Mr. Gurney had a princely fortune, and made an excellent use of it. He was early left a widower, with eleven children, and never married again. Home education, under his own supervision, was what he chose, and the happy results of his training showed his wisdom. He lived on a large scale, but without ostentation. His mansion was the resort of talent and worth, and all were kindly received from the prince to the beggar. It is told of Mrs. Fry, that when a girl in her teens, a royal prince, son of George III., was her father's guest, and having heard of his dissipated habits, she invited him to leave the gay throng in the drawing room and accompany her to the school-room, where she preached to him in Quaker style. He was too much affected by her discourse to make fun of the interview, and nothing was known of it till long after.

"Many suitors were attracted by the elegant simplicity and high culture of the family at Earham Hall. The stricter Quaker youths paid their court to Elizabeth. Among these were Mr. Joseph Fry, who, like the rest, was rejected, but not utterly discouraged, and hearing that an elderly friend of his was about to pay a visit to Earham, he told him of this rejected suit and begged him to speak a good word for him. The friend did as desired, and on coming away, he asked Elizabeth what message he should carry to Joseph. She replied, 'Tell him, he has no hope, but in the fickleness of woman.' 'Then I shall tell him he has every hope.' And so it proved; he married his lovely Betsy, and transplanted her from the princely establishment and the gay family party at Earham, to an old-fashioned house, in a dark court, in the city of London; but this did not disturb the serenity of his wife's well-disciplined mind. She believed that she had been led there by the dictates of that inward monitor whom it was her happiness to listen to and obey, and in her later years she used to ascribe her whole course of usefulness to her fellow-creatures to that union with Joseph Fry and her life in London.

"She had been married many years, and was the mother of ten children, when her attention was called to the wretched state of the female prisoners in Newgate by some male friends who went there to see some criminals whom they knew. She was shocked to hear that three hundred women, with their numerous children, were crowded into four small rooms, without beds or bedding, without classification, tried and untied, in rags and dirt, and there they lived, cooked, and washed. Their wretched condition made them so fierce and brutal, that the governor of the prison entered this portion of it with reluctance, and when Mrs. Fry, accompanied by one other lady, wished to be admitted, he advised them to leave their watches outside, lest they should be snatched from them. This they refused to do, and taking with them a quantity of clothing to give away, they entered that Babel of discordant sounds.

"Their appearance produced a lull, and certainly the tall, commanding figure of Mrs. Fry, with her mild, benignant countenance and her sweet tones of voice, might well make her appear like some heavenly vision to those degraded women. She distributed the clothing, of which they stood so much in need, promised them some comforts, and spoke words of kindness and encouragement to them, such as they rarely, if ever, heard.

"Many years after this, I visited Newgate with Mrs. Fry, and witnessed the thorough reformation that had been effected there. The female prisoners were classified, cleanliness and order prevailed, swearing and fighting had given place to reading and sewing, and a committee of ladies were constantly visiting the prison by turns. The morning that I was there, Mrs. Fry was to have her last religious exercise with sixty female convicts, about to embark for Botany Bay. We entered a good-sized, clean room, and found them all seated on benches in perfect silence at the farther end of it. Mrs. Fry stood at a small table between her and the convicts; a few visitors like myself stood on either side of her. She read from the New Testament a few consolatory passages, and then proposed to pray with them. The women rose, turned round, and knelt beside the benches. Mrs. Fry knelt on a hassock before her table, and lifted up her melodious voice in such a strain of tender supplication for help and comfort to the afflicted and sorrowful, as I can never forget. She merged herself in them, and seemed as if she were bearing them up on wings of love to the throne of grace. Such a prayer I never heard before, and never shall again. It was sublime, it was divine, and it moved all present to tears. The poor women sobbed aloud."

URGE MORE.

A successful minister, laboring as an evangelist, relates the following: "At the close of a powerful work in an eastern city, as I was about to rise, there was a very large congregation in attendance, and at a conference-meeting, a lady of dress and fashion arose in the centre of the house, and, with tears and sobs, made a humble confession that, though a professor of religion, she had not lived for Jesus, but for herself and the world. She still remained standing and sobbing, which I did not then understand. Fin-

ally she was able to request prayers for the conversion of her son, a bright lad of thirteen or fourteen years of age. He was present. The learned doctor at my side requested me to urge him to rise for prayers. I did so, but he did not rise. The doctor said, 'urge more.' I entreated him again, but he did not rise. The doctor said to me, 'urge more.' Again I persuaded, and he arose, and was soon rejoicing in hope. About a week after leaving the place, I received a letter informing me that the lady referred to, Mrs. M., was dead. Not long after I received another letter, saying that Willie M. was dead. Both died rejoicing in hope. Does any one suppose that I then thought I had urged too much?"

GOODNESS AS A POWER.

The highest test of manhood is goodness. Genius may sculpture like Phidias or write like Shakespeare, and yet be weak like Byron. Indeed that which is essential to character and decisive of it, is an elevated moral nature. To be settled and fixed in the love and practice of the highest truth, is to have achieved the noblest character. Relatively to fame and distinction, genius may be greater, but considering things in themselves it is far otherwise. He who shakes the world by his eloquence, or he who astonishes it by his creations of beauty, may be the slave of vice, and may tremble at the thought of being alone in the dark. Goodness, on the contrary, is a force in itself. However known or unknown to others, it is happy in its own company. It is secure in its simplicity, strong in its faith in God and truth, and free from the annoyances of the petty artifices which reveal at once wickedness and the sense of weakness.

Of the adage, "nothing succeeds but success," it knows nothing. It is strong, even in failure, for the solace of conviction and sincerity still remains. The failure of an effort or an enterprise, in such a case, is purely external; the inner result is strength for the spirit, which is even better ready than before for the next undertaking. Its defeats are victories in disguise; the blows of enemies compact instead of lessening its strength; and in the worst possible case, the main interest, the moral and spiritual, is safe. Indeed the very grandest illustrations of the power of goodness known to history are temporary failures. Those who have sealed the truth of God or the right of man with their blood have failed with the mass of their contemporaries, but the goodness of which they were priests and confessors was glorified in the fires of their martyrdom. Even death in the most horrid form assailed their consciences in vain; the power of a hostile kingdom was not sufficient to bend a will supported by sincere conviction; goodness enthroned in the soul made one man more than a match for the rest of the world.

Goodness, besides being a power of such magnitude in itself, has great advantages in seeking for the truth. The old adage of "the will being father to the thought," expresses the great truth that the brain follows the heart—that the intellectual, and even the logical man follows his passions.

A bad heart uses the intellect as a sort of trap of apologies. It not only comes to total recklessness in respect of truth in its moral aspects—it goes beyond, and calls or creates for itself. Goodness, too, influences the thinking. Its office is to remove the bias of interest, to subjugate the passions and appetites, to accept the instincts of the enlightened conscience, to catch from the spheres the voice of God, and to assert the dominancy of the moral interest over every other. The result is a calm soul, dwelling in a clear atmosphere, seeking to feel eternal truth with an ever progressive goodness. Such a man has no ends of his own to secure; he keeps his door open to every comer who can bring him the smallest particle of truth. Goodness has an advantage also in approaching others. The good and the beautiful, it is true, address themselves to distinct spheres of the mind, and yet goodness has its aesthetic aspect. If there is "something terrible in goodness," there is also and especially something beautiful in it. Gentleness touches us like a daisy or a lily; meekness insensibly attracts us; pity melts upon us like the light of a star; sturdy adherence to truth impresses us like a great oak; patient endurance of wrong stands before us like a mountain peak among the warring storms; patience with our passionate waywardness seems us like a landscape; and a great life, spent like that of Wilberforce, for the good of men and in the service of God, is sublime like the sun in mid-heaven. This is the aspect of goodness which is to conquer the world. It is to make men say: "See how these Christians love one another!" Every man in the community whose graces have grown into beauty is unconsciously winning the thoughts and love of men for Christ. To put off the old and to put on the new man, to put on Christ and to be found in him, to return kindness for rudeness, blessing for cursing, frankness for deceit, is to be beautiful, and, in the language of Scripture, "to adorn the doctrine of God our Saviour." The household is eminently the theatre for this aspect of goodness. Amid the sweet voices and faces and movements of childhood, how lovely is goodness! To that holiest temple of the heart we go back in after-life, and see a beautiful mother and sisters whose chief charm to our heart's memory is that they were so good.

The power of goodness is eminently the power of the Church. She is endowed with neither sword nor sceptre; her truth, and all her sacred ministrations, she holds, and is required to wield, in the interest of goodness. She can only push the conquest of truth by the labors and sacrifices and attractions of goodness. This must be the meaning of her doctrines, the aim of her machinery, the mission of her men and women. Without this our creeds are the shibboleths of sectarian spite, and our distinct church organizations only so many hostile camps. The bride of Christ, intrusted with the interests of heaven and earth, must beware that she does not substitute piety for goodness. Philosophy, so called, may do without piety, and piety, so called, may do without goodness; but such philosophy is practical

goodness, and such a piety is rank and degenerate superstition. True goodness ever has its root in heaven, and that root is piety. Piety binds us to God, benevolence to man; the two are one in goodness. —Methodist.

JOSEPH JOHN GURNEY.

In the life of this distinguished evangelical and excellent preacher in the society of Friends, we find a reminiscence from the pen of a young visitor, which beautifully illustrates the apostle's idea of charity, while it rebukes evil-speaking.

"Activity of benevolence, practical kindness, seemed to me to be the ruling spirit of Earham, the seat of Mr. Gurney, near Norwich, England. I did not hear much of great schemes, but I saw much of real acts of charity. The whole household seemed imbued with the same feeling. As I sat pondering on how little I had done, and making in my inmost heart first excuses and then resolutions, I caught sight of some lady's maid or upper servant of the family cheerfully crossing the scarcely tracked path amid the drifting snow, on some errand to a poor neighbor. I have forgotten many and many a sermon and lecture on the duty of benevolence, but that one little act of self-denial has remained in my memory for a long course of years.

"One night I received a striking lesson on the sin of evil-speaking. I had not lived long enough on the earth to know how much mischief a child's inconsiderate talk may do and how frequently it happens that great talkers run off the straight line of truth.

"I was talking fast about some female relative who did not stand particularly high in my estimation, and was proceeding to give particulars of her delinquencies, failing of temper, etc., to the amusement, I supposed, of one or two of the little group who were present. In a few moments my eye caught an expression in that of one of my auditors of such calm and steady disapprobation, that I stopped suddenly short. There was no mistaking the meaning conveyed by that dark, speaking eye; it brought the color to my temples, and confusion and shame to my heart.

"I was silent for a few moments, when Joseph John Gurney asked very gravely, 'Dost thou know of any good to tell us of our friend?' I did not answer, and the question was more seriously repeated. 'Think; is there nothing good thou canst tell us of her?' 'O yes, I know of some good things, certainly, but—' 'Would it not have been better then to relate those good things? Since there is good to relate, would it not be kinder to be silent on the evil?' 'Charity rejoiceth not in iniquity,' thou knowest."

"It was the custom of Miss Gurney and any little visitor she might have with her, to go before breakfast into the room adjoining her father's dressing-room, and recite certain portions of Scripture, either of their own choice or his selection. There was a particular appropriateness in the thirteenth chapter of 1 Corinthians, which on the following morning I was desired to read, and afterwards to commit to memory. No comment was made on what I read. It was unnecessary; the reproof was felt, even to the shedding of tears; but the kind voice and silent, earnest spoke of love and peace, and I was comforted. A word spoken in season, how good it is.

"Children are so observant of inconsistencies in those who profess, that had I ever found my mentor guilty of the sin of uncharitableness, I should not have failed to put it down in the note-book of my heart; but I truly say that the force of that beautiful precept was never weakened by a contradictory example. I never heard a censorious word pass those calm lips, nor knew a cloud of unworthy suspicion to darken the bright, trusting hope of the best of every one. Most eminently was that grace his which 'hath all things!' —American Messenger.

GOD'S FORGIVENESS.

There is forgiveness with Thee, that thou mayest be feared. Psalm 130: 4.

From the forgiveness of man, turn to that of God. It is hard to say whether it most illustrates his hatred of our sins or his love of ourselves. It costs man nothing to forgive, but it cost God his Son. His Son! How painful it is to look on a dying son, even a dying infant; to watch life's sad and solemn ebbings; to see the last quiver of the little lips; to lay the pale, cold, dead body we have so often carried in our happy arms, in the coffin and the cold grave! I dare not say that God bent over his dying Son with feelings corresponding to ours; that he hung over the cross as we hung over the cradle; or that the strange perturbations in nature, a trembling earth and rending rocks, heavens paled in darkness, and the sun turned pale with terror, though they may perhaps have extended to worlds beyond our own, reached up to the throne of nature's God. I cannot fathom, and I dare not fancy, the feelings of the eternal Father when he saw the Son whom he loved with infinite affection spit upon, scourged, reviled, bleeding, dying on the accursed tree. But how must he have loved you, for whom he gave a Son so loved! and how will the love this awakens in you make you fear to dishonor or displease one who has so loved you, securing your forgiveness on such an immovable foundation, and at so great a price! —American Messenger.

ANOTHER DISCOVERY UP THE NILE.—After the discovery by Capt. Speke of lake Victoria, the first great and lofty reservoir of the Nile, he was confident, from the description of the natives, that there was another large lake that had not been explored, and urged his friend Baker to search for it. His expedition was successful in discovering in February, in N. lat. 1 deg. 14 min., at the height of 2,970 feet above the sea, the second great source of the Nile, a lake 260 miles in length, which he called the Albert Nyanza. The waters of lake Victoria, which is at the height of 3,740 feet, flow into it, the connection between the North American lakes and the issue of their waters into the St. Lawrence.

The Advent Herald.

TUESDAY, OCTOBER 17, 1865.

JOSIAH LITCH, EDITOR.

PRE-MILLENNIALISM.

The Two-fold Resurrection, as Taught in the Scriptures. The Reviewer Reviewed. By JOSEPH M. WEAVER, pastor of the Chestnut St. church, Louisville, Ky. Published by Walker, Sherrill, and Co., Fourth Street, Louisville.

This is the title of an able defence of the doctrine of the pre-millennial advent, founded on the doctrine of a two-fold resurrection of the dead. We do not see how the argument can be answered.

In his introductory note the author remarks that "Millerism and Pre-millennialism are two different things." It may be so in some respects, but it will be a very difficult thing for our brother to make the people believe it. They all understand that Mr. Miller taught that the second advent of Christ will be pre-millennial and personal, and is near. They know that Mr. Miller taught that there will be two literal resurrections of the dead, a thousand years apart. They know he taught the doctrine of a restitution of the earth from the curse, to be the scene of Christ's future reign with his glorified saints, &c. And every time they hear Brother Weaver preach the same doctrines it is natural for them to say that is Millerism, and he must abandon those doctrines before he can rid himself of the name. He may as well give up the effort. Mr. Miller was a good man, a devoted Christian and servant of Christ. God has given to him the honor, above all other men of this age, of reviving in this generation the almost forgotten doctrine of the pre-millennial advent, and Brother Weaver cannot wipe it out. Mr. Miller claimed no special honor for his agency in this work; nay, he always dreaded the idea of having a party called after him; as have those who held with him. But it came to him whether he would or not. And, to the coming of the Lord, the doctrine will be called by his name. The most that believers will ever be able to do, will be to decline receiving the name as a denominational title. As such, Bro. Weaver has done so, and, like Mr. Miller, prefers to call himself a Baptist; and the people indulge him in it. But when he preaches or teaches that the Lord is soon coming to reign, the people say that is Millerism, and so it is; at least it is what the world designate by that name. When will our friends learn that so long as they themselves use this term, the thing will react on themselves.

But, say some, Mr. Miller taught that the Lord would come at a definite time, and that the Millenniums discard it. To this we reply, that some of the oldest and ablest Millenarians in the world taught a definite year as distinctly as did as did Mr. Miller, and used precisely the same argument, deduced from the connection of the 2300 days of Dan. 8: 14, and the 70 weeks of Dan. 9: 27. Indeed all Mr. Miller's arguments on time both in form and substance were taught by the ablest men of the past generation. Mr. Miller was like us a fallible mortal but he did what he could.

News of the Week.

FREE MARKETS.

The citizens of Boston are waking up to the importance of free markets and are appearing before the City Government to urge a reform in the system of marketing at present in vogue. We have no fault to find with the gentlemen in Faneuil Hall Market. They are all good men and gentlemen, and do as well as any class of men would do under similar circumstances. But the system is not a good one for the public, although it may be profitable to the occupants of the stalls there. The idea of free markets was publicly started by the Herald—believing it would operate favorably for the people. Boston has grown to be a large city and requires better market accommodations. The building of Quincy Market was a good idea at the time it was built—but Boston has outgrown the market and a different system should now be inaugurated. There should be a large free market at South Boston, another at the South end, another at the North and West end. To day the expense of building three free markets, the city should sell Quincy Market and apply the proceeds of the old market toward the erection of the new. There is no reason why beef should be bought in Brighton for fifteen dollars per hundred. The producers and consumers should be brought as near together as possible and save five or six profits which they have to pay to middle men. If the people wish a reform in this matter, they must take action at the polls or nothing will be done. The Aldermen will appoint committees, hear the people talk, and report in expeditious or postpone action until after the City election is over—as they have done in regard to the Metropolitan Horse railroad. The present board of Aldermen seem adverse to all public interests, and pay but little attention to the wishes of the people. Let the people make the question of free markets an issue at the polls and the gentlemen in the Board will be round, cap in hand, to say soft and pretty things. Reform is needed in our city affairs and the only way to effect it is at the polls. Shall we have a free market? This is the question; or shall we go on paying present prices or starve? —Daily Herald.

AN EARTHQUAKE.—San Francisco was visited on Sunday last by very severe earthquake shocks, which shook the whole city, demolishing some buildings, and left their marks in cracked walls and broken ceilings on half of the structures in the city. A number of persons were injured, both by falling walls and the crowding to get out of churches consequent upon the terror excited. The oscillation of the earth was sufficient to cause a bell in the tower to ring, and to leave fissures in the ground in some places.

two or three inches wide. The shocks were equally severe at various other towns in the interior of the state.

THE WIRZ TRIAL.

Washington, Oct. 15. The record of the testimony in the Wirz trial makes 5000 pages of foolscap paper, divided into seventy parts, and contains between 300 and 400 objections and rulings of the court. One hundred and sixty witnesses were examined on both sides, several of whom were individually on the stand two days for examination in chief and cross-examination. Mr. Baker, of the counsel for the defence, thought it would take him seven or eight days to properly read this mass of testimony, in addition to the subsequent task of examining all the points of law, and, last of all, the criticisms of the different classes of testimony and the writing out of his argument. He insisted on having two full weeks for the performance of this labor, saying it was utterly impossible for him to complete it in a shorter period of time.

The court at first gave him eight days and afterwards extended the limit to twelve, but Mr. Baker would take nothing less than two weeks from Monday, and failing in this he chose to submit the case without argument. Col. Chipman, the Judge Advocate, is already preparing his argument, promising to cover the ground on both sides, and will read it next Wednesday, when, as is usual in such cases, the Court will sit with closed doors, and proceed to consider and make up the case before them.

New York, Oct. 14. The Herald's Raleigh correspondent says the North Carolina Convention has re-districted the State for Congressional Representatives, and the first, third, fourth and fifth districts will choose unaltered Union men. It is believed that an uncompromising Union Legislature will be chosen.

The Herald's Richmond correspondence says Chas. Palmer, the well-known Unionist candidate for State Senate, has been defeated by John H. Gilmer. Out of five candidates for Congress and the Legislature only one Unionist, Franklin Stearns, for the Legislature, is elected. The Constitutional amendment, which removed the disability from holding office as applicable to those who prominently participated in the rebellion is adopted. This correspondent learns from an authoritative source that the Freedmen have subscribed \$3,000,000 of the \$8,000,000 subscribed for in Eastern Virginia of the several Government loans. The remaining \$5,000,000 has been subscribed for by Northern men doing business in Virginia. Not one dollar has been subscribed by a white native Virginian.

NEW YORK, OCT. 12.—The (daily) Herald's Acapulco (Mexico) correspondence gives an account of a sad state of affairs in that town, owing to the occupation of the Imperialists, who occupy the city during the day and retire to their forts at night. There are but 400 of them. The Liberal forces were withdrawn to the interior. Cases have occurred where the Imperial troops have remained in the city over night, but they were found the next morning nailed to posts, with their ears and noses cut off, a piece of barbarism performed by Alvarez's scouts in the vicinity.

THE DAVENPORT SWINDLE EXPOSED IN PARIS.—A correspondent of a London paper writes from Paris, Sept. 17th, describing the first appearance of the Davenport brothers there, and the detection of the imposture. All the usual arrangements having been made, the brothers were bound to the bench in their box, and the doors closed on them, and the lights put out. The account says:

"The unearthly hubbub of unmusical instruments commences; the spectators ask for light, the spirits, by their interpreter, object; the public is for a moment silent, and the brothers walk out of their box unbound. One of the gentlemen who tied them thinks the ropes produced are not the same as he had used, but the objection does not prevent a second manifestation. This time the brothers, who had entered the box unbound, are found solidly attached to the bench, but a spectator, whose attention has been uninterruptedly fixed on the bench, jumps on the stage, puts his hand on the bench round which the cords are wound, touches a spring, the bench bends in the middle, and the cords fall at the feet of the captives. The rush, the row, were terrific, but the appearance of the commissary of police, who announced that the money would be returned, succeeded in restoring quiet. The company, after examining the mysteries of the cupboard, retired, not sorry to find their money in their pockets, and delighted at having detected the imposture."

INTERESTING TO FARMERS.—The Treasury Department has decided that a farmer who sells the products of his farm by traveling from house to house, and disposing of the same wherever he can find a purchaser, is not under the law considered a pedlar, and is therefore not liable to license.

THE AMERICAN BOARD.—The American Board of Commissioners for Foreign Missions began its annual meeting in Chicago on October 3d. That city is so full, and the number of delegates to this meeting is so large that no little difficulty has been experienced in the attempt to find quarters for all who attend.

Captain Wirz is suffering from inflammation of his right arm, which was wounded by a shell. He seems to have recovered from the depressing effects of his nervous attacks, and has therefore exhibited marked calmness during the trial of late.

A letter from Spangler, one of the assassination conspirators now at the Dry Tortugas, is published here to-day, in which he strongly asserts his innocence, and declares that he knew Booth but slightly.

CONDITION OF THE FREEDMEN.—The accounts of the condition of the Freedmen at

the South, received from intelligent and reliable sources, are of a character to indicate that much must be done for the negro by his friends at the North, to prevent suffering the coming winter. The National Freedmen's Relief Association of New York makes public the following:

"From Louisiana we hear: 'There are several thousands in my charge throughout the parish. It is really pitiful to see their necessity and hear their sad cries for help. The women and children are usually worse off than the men. A large portion of those at the colony are crippled, infirm, most of them bruised and mangled by cruel taskmasters.' Mr. Kinne writes from Florida: 'Since the suspension of hostilities, many are coming from the plantations because their former masters refuse to remunerate them for their services in raising the crop now ready for harvest, either by wages or a share of the crop. Many others are driven by violence and threats from their homes on the plantations, stripped of everything, and compelled to wander without food for days, except what may be gathered in the woods, or begged of their colored friends by the way. The condition of those who come to us for care and protection defies description.'

From North Carolina we have the same sad story: 'Old men and women, who have worked all their lives long, are driven away without one mouthful of food, and hardly clothes enough to cover their nakedness. Hardly a day passes but, my sympathies are strongly appealed to by some case of entire destitution.'

THE EARTHQUAKE IN CALIFORNIA.

San Francisco, Oct. 9. The damage done by the earthquake yesterday will amount to considerable, many houses needing new walls, new plastering and repairing. The City Hall was damaged in front to such an extent that portions of the wall will have to be rebuilt at a cost of several thousand dollars. The old Merchant's Exchange building, opposite the Custom House, will require rebuilding. No really substantial building was seriously damaged. Santa Cruz felt the shock more than other town in the State.

Several brick buildings were so badly damaged that they will have to be partially rebuilt. A dispatch from there says there was a general tumble down of chimneys, and those left standing turned partially around. The motion was apparently from east to west. The ground along the river opened in fissures and spouted water like geysers.

The people are unable to use most of the wells, which are either dry or filled with sand. The chimney at the powder mills was thrown down and other injury done to the works. A portion of the walls of the new hotel was thrown down, but the foundation is still firm. The smash in drug and other stores is great. Some very narrow escapes from falling chimneys are reported. The tide rose very high at the time of the shock and fell very low immediately afterwards. Ten or eleven distinct shocks were felt since the first shock up to 5 o'clock. A. M., as well as a number of slighter visitations. The losses are estimated at \$10,000, and may exceed that sum.

CONNECTICUT VERSUS NEGRO SUFFRAGE.

—One of the cardinal doctrines of the Democratic faith is that all righteous governments are derived from the consent of the governed, and no taxation without proper representation; and yet the professed Democracy of the country go rank and file against negro suffrage. Connecticut last week gave a majority of over six thousand votes against an amendment to her Constitution, proposing to allow the elective franchise to her colored citizens. We are sorry to have to record that act of injustice. Viewed in all its bearings upon philanthropy and Christian civilization, it was as impolitic as it is unjust. The next generation will be ashamed of the record which that act makes in the history of that State. It will do to stand alongside of the code of blue laws. It is an act of unmitigated selfishness, narrow, blind, bigoted and mean, the offspring of an ignorant and foolish prejudice. We are sorry that professing Democrats do not prove themselves on this question to be true Democrats of the old genuine stock and men of principle; for in casting that vote, every intelligent Democrat violated the fundamental principle of his party, and wounded his own political conscience, if he had any conscience to wound. We regret that so many selfish, prejudiced, blinded and unjust Republicans were found to turn the election against the question in its important relations to national questions now pending—questions of wise policy and national justice. That decree will yet be reversed.—*Zion's Herald.*

GENERAL GRANT'S FORTUNE IS MADE.

His success in compelling the "unconditional surrender" of the rebels, has not only secured to him for life the office and pay of a Lieutenant General, but has opened the hearts and purses of a grateful people. Witness the houses given to him in Philadelphia and at Galena. The latest proof of republican gratitude comes from California, whence he has received, from the Ladies' Sewing Circle of Eureka, a silk bed-spread, one side of which is composed of red and white silk stripes, while the other is a blue silk ground, upon which are neatly wrought in the national colors, thirty-six miniature flags, one for each State, with the name of each embroidered upon the blue ground of each little flag. In the center is the national coat of arms and motto: "E pluribus unum," with the following inscription embroidered in yellow silk: "To Lieutenant General Grant, U. S. A., from the Ladies' Social Circle of Eureka, Humboldt County, California." The article brought eight hundred dollars at a Sanitary Commission fair in California.

MEAT FOR THE MILLION.—Hon. W. Gilpin, who has participated in nearly all the early explorations of the remote West, said in a recent lecture:

"On those immense plains, once popularly supposed to be deserts of shifting sand, I found thirty-five head of aboriginal cattle, and when we consider the wild horses, the

elk, the bear, the antelope, and the badgers that roam over these tracts in boundless profusion, we may arrive at an idea of the number of domestic cattle they will support. Fifty sheep or five head of domestic cattle can be supported on what would be necessary for the sustenance of one buffalo. The soil is dry and dusty from the fact of the rainless atmosphere, but they are beautifully smooth. Great rivers, which collect the eternal snows of the mountains, course through it, and their waters can be applied in irrigation. The vegetation is a fine, delicate grass, that forms the carpet of the plains. This the heat and draughts cures into hay, on the ground, and it is on this that one hundred and fifty millions of animals, between the Mississippi river and Pacific sea are fed. Here, then, is the great reservoir where the constantly increasing population of our great cities are to find their flesh-food."

The Roman Catholics of Germany held their annual Congress this year at Treves. It was numerously attended, and was thought by those participating in it to have been more successful than any of its predecessors. As the Catholic Congress of Belgium does not meet this year, a large number of Belgians were present. Count Montalembert and other distinguished foreigners who had been expected, did not, however, make their appearance. The reports made to Congress on the state of Roman Catholicism show great progress of Roman Catholic societies among mechanics, merchants, students, and so forth; the success of a society for the issue of Catholic pamphlets; and a good prospect for the establishment of a Roman Catholic University, which is to be independent of State governments. This German Catholic Congress begins to attract some attention, because the other Catholic countries have nothing like it. On the political and social life of Germany, however, its existence is but little felt.—*Methodist.*

THE FENIAN EXCITEMENT IN IRELAND.

—Lord Fermore and fifteen magistrates of Cork, Ireland, have memorialized the government to increase the military forces of the country to guard it against the Fenians. The *Skillberean Eagle* of the 15th announces that a British fleet was off Cape Clear, some hovering around the coast. There was great consternation at first among the coast population, but the people were satisfied on hearing that they were the Queen's ships. The *Eagle* says: "Now that help is at hand, in the event of a Fenian invasion those inclined to sympathize with the rebels are rather disheartened." The Irish police continue to arrest the Fenians. The number of prisoners is very large; among others is a person said to be a captain in the American army, in whose possession documents and a uniform were found. On Saturday afternoon, September 16th, the prisoners, escorted by the mounted police, were taken to the Police Court to undergo examination. The result has not yet transpired. The mob heartily cheered the prisoners, but made no attempt at rescue. A Dublin letter says the Protestant Irish are convinced that if the American Government should recognize the movement, and it should prove successful, liberty of conscience would be fully respected. It is stated that Donald McKay, the well-known American ship builder, is in close communication with the Admiralty on the subject of torpedoes, which are to be laid down in the channels to English harbors in the case of war.

TERRIBLE CONFLAGRATION IN STAMBOUL.—A Constantinople letter in the *Tribune* says that, on the 5th of September, a fire broke out in the Turkish quarter, near the Custom House, on the Golden Horn. It is said to have originated either in the shop of a candy merchant or in an adjoining coffee house. The wind was blowing a gale from the north, and within an hour 1000 houses were in flames. The scene was terrible, and only for a fortunate change of wind, the great public buildings and the mosque of St. Sophie would have been sacrificed. Next day the wind increased in fury, and the whole city was in peril from the flames. Hundreds of houses were torn down to stop its progress, but it leaped these barriers, and sent such a storm of burning coals before it that it kindled fires half a mile in advance. About noon, another slight change in the wind turned the current of fire toward the sea of Marmora and saved the rest of the city. By evening it reached the sea; the wind suddenly went down and the progress of the fire along the coast was stopped. It is estimated that from 6000 to 8000 houses were burned, including more than a hundred palaces, eight mosques, two churches, five khans, and many public baths. It is estimated that the sufferers by the fire number about 75,000. The space burned over is about two miles in length and half a mile in width, including some of the wealthiest and some of the poorest quarters in Stamboul. The Turks are the heaviest sufferers.—*Journal.*

THE HOUSE OF COMMONS.—A religious census of the new House of Commons shows that there are as representatives of English constituencies, thirteen Independents, twelve Unitarians, five Jews, three Catholics, three Quakers, one Baptist, and one Wesleyan; as representatives of Irish constituencies, thirty-one Catholics, one Quaker, and one Independent; as representatives of Scotch constituencies, three United Presbyterians, two Free Churchmen, one Independent, and one Unitarian; making the total number of dissenters in the new House of Commons forty-four, and the number of Catholics thirty-four.

HOW TO MAKE BARREN TREES FRUITFUL.—Persons unacquainted with the physiology of trees, wonder why taking a ring of bark from a tree that is barren, will make it produce fruit. This is owing to the physiology of the vegetable kingdom. The sap of plants and trees ascends in spiral vessels commonly called pores, forming in its ascent the albumen, or what we commonly call the sap of the wood, immediately under the bark,

and descends in the outer bark. To stop the sap from ascending from the roots to the branches, it is necessary, then, to girdle through the sap, or white wood, to the black wood, or heart. To stop the sap from descending to the root, all that is necessary is to take the bark off, without injuring the albumen or white wood. The principle, then, is, if you wish to kill a tree, cut through the albumen, or white wood, and stop the sap from ascending to the branches. If you wish to make it produce fruit, take off a narrow rim of bark, which, preventing the sap from leaving the branches, retains it for the benefit of the fruit.—*Ohio Farmer.*

THE CATHOLIC CONGRESS OF GERMANY.

We give in our department of religious intelligence a brief abstract of the proceedings of the Roman Catholic Congress which was recently held at Treves, Germany. As the Catholic Congress of Belgium does not meet this year, and that of Switzerland is too small a body to attract general attention, the meeting at Treves is the only noteworthy demonstration of this kind by the Roman Catholics of Europe during the present year.

The organs of the Roman Catholics generally glory in these Congresses as a manifestation of their strength. They are led to this opinion by comparing the interest in Roman Catholicism exhibited at these gatherings with the general apathy formerly prevailing among the laity. We have read the full account of the proceedings of the late Congress, given in the Roman Catholic papers of Germany, with great interest, because we found in them another striking proof of the great weakness of Romanism.

In the first place, the small number of these meetings in Roman Catholic Europe is in itself a proof of the little vitality which is at present to be found in the Roman Catholic communion. The large majority of the countries of Europe are Roman Catholic; yet Germany, where Roman Catholicism has been for three centuries influenced and benefited by the contact with Protestantism, is the only country where these meetings take place regularly. Most of the countries have not even made an attempt. Only a few energetic men from France, Italy, Spain, and Portugal appear at these foreign congresses to lament the apathy of their countrymen. Belgium, where the zeal of the Roman Catholics has been quickened by its struggle against Liberalism, is the only country which has attempted to follow the example of Germany. The first Belgium Congress in 1863 attracted attention on account of its novelty; the second, in 1864, was, in the opinion of the Roman Catholics themselves, so vastly inferior to the first, that its managers thought best to abandon the plan of annual congresses.

With every new meeting of these Congresses, it becomes more apparent that there is nowhere a nation that still believes in the principles of the Church of Rome, and that the influence of Rome on modern society is steadily decreasing. In Germany, the Catholic Congresses have been at work for eighteen years; yet the popular mind is as little influenced by them as before. The split in the Catholic districts between the "Catholic" and the Liberal parties has widened; yet an overwhelming and still increasing number of Roman Catholic districts prefer, at all the municipal and State elections, the Liberal to the Catholic candidates. With rare exceptions, all the leaders in these Congresses are men without influence upon their fellow-citizens, and are noted for nothing but servile submission to the demands of Rome. Rarely a man arises among them whose talents command the attention of the world at large; and if, at length, such a man arises, he is almost sure to be disavowed by Rome. The speech of Montalembert on religious toleration, at the Congress of Malines, which, after having been reproduced and eulogized by the Roman Catholic press of every country, was formally disapproved by Rome, is a remarkable example.

Another proof of the weakness of the principles represented by these Congresses, is the fear of their leaders to indorse fully and frankly all the demands of the Pope. Zealous as they claim to be in the service of Rome, and unreserved as they appear to be in their adhesion to the late Encyclical and all other manifestoes of the Pope, they dare not to embody in their resolutions the principles laid down in the Encyclical. They do not denounce liberty of the press, religious toleration, and other modern heresies, but confine themselves to complaining that they do not have the full share of the liberties which the anti-Catholic legislation of their country grants to all. It is evident that the most zealous element in the Roman Catholic population have not the courage of professing all the sentiments of Rome.

The work performed by, or reported at, these Congresses, is insignificant, if compared with the operations of Protestant societies. The progress of the Young Men's Catholic Societies is by no means more rapid than that of the Young Men's Christian Societies in Protestant countries. The reported success of the society for circulating Catholic pamphlets will dwindle down to little, if compared with the operations of the Protestant Tract Societies. The slow advance of the twenty-three millions of Roman Catholics in Germany, in the establishment of an independent Catholic university, can not challenge a comparison with the rapid increase of Protestant colleges in this country. From whatever point of view we may look at these "Catholic" Congresses, they appear to us as a powerful argument for the decline of Roman Catholicism in modern society.—*Methodist.*

THE CONVENTION.

The Evangelical Convention, which met in Cleveland on the 27th of last month, adjourned after holding a delightful session of two days. The number of delegates present was about three hundred. They came from nearly every part of the country, and represented a dozen or more different religious denominations. The Convention was presided over by Chief Justice Chase, who took the deepest interest in all its proceedings. On

taking the chair he delivered an address, which, though brief, was exceedingly appropriate. He declared himself in the heartiest sympathy with the objects for which the Convention had been called, and hoped great good would result from its deliberations. He could refrain from saying that this coming of Judge Chase from Washington City to Cleveland to attend a religious convention reflects an additional honor upon the man, and is a special token of God's favor to our rescued country. Religion in high places is what this nation has not always had—it is what it greatly needs just now. Would to God that all our public men would imitate the illustrious example set them by the Chief Justice.

The unanimity of the Convention was remarkable; its spirit was very fine indeed—truly catholic and Christian; and its discussions were earnest and interesting. The object for which the Convention was called was secured by the organization of

THE AMERICAN CHRISTIAN COMMISSION.

It consists of sixty members, with power to increase their number. Chief Justice Chase is temporary President; Rev. J. P. Durbin, D. D., Vice President; Rev. W. E. Boardman, of Philadelphia, Secretary. The Commission meets in New York this month to effect a permanent organization and to perfect a plan of operation. This plan, it is thought, will be as nearly as possible a copy of that so successfully pursued by the Christian Commission. It will propose to reach, by various agencies, all the unreached masses of the nation, and bring them under the saving influences and power of the gospel. This is a work greatly needed to be done, and let us pray that God may own the American Christian Commission as the honored instrument for its speedy accomplishment.

THE CHICAGO TUNNEL.

The following account of a visit to "The Chicago Tunnel" is taken from the *Chicago Tribune*:

On the 16th of August I was in Chicago, and thought I ought to visit the tunnel. I was told that I could see the shore shaft, but they would not let anybody go down. I did go down and I saw the whole thing. For this privilege I am indebted to Mr. Rose, one of the Board. During my journey there were times when I doubted about its being much of a privilege. Mr. Rose took me to a shaft near 9 o'clock at night. A sort of elevator filled it, and it is worked by an engine, with a strong wire-rope. They had been bringing up dirt, which is sold at 10 cents a load.

The two miners stepped on the platform of the elevator. One was named Edward Everett. He inspects the brickwork for the city, and examines every brick. The city keeps one man in the tunnel every moment to watch the progress, and to guard against bad work and danger. For there is danger. Of course there is. It is in case they come to quicksand, or springs which rise up to the bottom of the lake. At that time they had advanced about three quarters of a mile. The waves of Lake Michigan are over them. When steamboats pass, they plainly hear the working of the engine and the paddle-wheels.

The miners told me they were ready, and pointed to the place on the platform where I was to stand. It was something like the platform where they hang folks, and a rope was overhead, but for another purpose. Then we started. The motion was swift and easy. It was 77 feet to the bottom, and we soon reached it. The tunnel was before me, not much larger than a good sized brick oven. It was profoundly dark within. Out of it came cold damp air. Leading into the tunnel is a railroad track, and there stood one of the cars on which they haul brick, lime and dirt. Usually they have a mule, but there was none down at that time. One miner sat on the front part of the car with his lamp in his hand. They gave me a little board to sit on. I partly sat and spat on the middle of the car. The arch above was so low I had to stoop or my head would have touched. The other miner was to walk. He bent forward and pushed the car.

Then we started. Immediately a cold blast came out of the tunnel. I almost regretted I had come, but I knew there was fun ahead, and I would not be frightened. After we had gone a few rods one of the men said we were under the lake. I asked him how far it was to the water. He said it was about 40 feet. The lamps flared in the blast and almost went out. The car rattled, and its echoes rolled through the tunnel like a constant peal of thunder. On the right side of the wall, every five feet, the distance was marked in black figures. At the upper turn of the arch extended a black six-inch pipe, made of sheet-iron, through which the engine draws the bad air out of the tunnel. Not only is there bad air, but they find inflammable gases. Once they took fire; there was a great light through the tunnel and one man was badly burned, but he still lives. There seemed no end to this black pipe, to the black figures, nor to the tunnel, as we rolled through the chilly and damp air. It was the blackness of darkness before, and the same behind. The scene was like that in a sick dream, like a nightmare in which there is no relief and no change. Unless a man's duty lead him he can have no business here. Had I not wanted to describe the place I would not have dreamed of going down. One can visit no other place in the world where so suddenly he may be cut off from human help. Should they strike a vein of quicksand, the waters rushed in; immediately they roar through the tunnel, they pass beyond one, they rise in the land shaft, and he will be seen no more. Some say that if one can swim well he may be saved. He will swim with the advancing waters, and he will rise in the shaft; but such will be the pressure of the water of the lake, that he will be propelled with the velocity of a cannon ball, and he will be thrown out of the shaft in a monstrous jet of water and foam. Should he escape here, the chances are that he would be torn to pieces by striking against the sides of the tunnel, or be flattened into a mass against the sides of the shaft, or be rent

asunder in the whirlpool made by the reaction.

I confess that I felt solemn. It was cold. Naturally one would tremble. It was a good place to pray. A short fervent prayer can be said as one rides along, even as one talks. It seemed to me like standing on the brink of eternity—like preparing one's self for taking a long farewell of the stars and the sun, of the world, of wife, children and friends.

After a long time we came to a chamber dug out on each side, braced with timbers and plank; here mortar had been made and brick deposited. We did not stop. The figures on the wall showed that we were 1,000 feet under the lake, and still the black pipe was overhead. Still the tunnel echoed with thunder. I looked back whence we came. There was no returning. Again we passed another chamber, and the figures showed we were 2,000 feet from the shore. It was 40 feet to the water, and the water is 40 feet deep. We have wondered at the stories of enchantment in the Arabian Nights. It has no such story as this.

The cold, nightmare scene was unchanged; and still under the waves we rolled on. After a long time the car went slower. A few words were spoken, and we saw lights ahead. We approached and found men in a chamber making mortar. Everybody was busy. A man brought a broken hoe to one of the miners who came with me; it was his hoe. He swore. I never was so shocked to hear an oath. I thought it strange. And yet I was informed that not long ago two men got fighting here, and one killed the other!

Here we left the car and went on foot. We could see men at work in the distance. This was 3,000 feet from the shore. The water overhead shoals, and is only 35 feet deep. Then we reached the spot where the masons were laying bricks. We had to pass a mortar car, and it so filled the space it was difficult to get by. My conductor still led me on. I told him I did not care about going further. Yes, I must see the whole of it, since I had come so far. We passed by the side of a pile of dirt 15 or 20 feet long, and came to where men were picking dirt and shoveling in the hard blue clay. I remember taking up a lump. It was damp but solid. I could not have seen much else, but my recollection is not distinct. I know I talked a little. I bade them good-bye, and remarked, what I then happened to think, that God would prosper the work because they were engaged in getting pure water.

Then we went back by the masons and those making mortar, and again I was on the car. I was glad to return. I was glad no accident happened. At last we reached the shaft, the elevator was ready, I stepped in it, and was again in the world. Mr. Rose was waiting for me in the office, and said I had been down only about an hour. It seemed to me a century.

STRANGE PHENOMENON.

From the *Chicago Tribune* of the 27th ult., we take the following item. It is from the correspondence of the *New York Tribune*:

HOT WEATHER IN ALGERIA.—A SIROCCO UNDER WHICH HOUSES BURST THEIR WALLS AND FORESTS ARE LIT UP IN FLAMES.

The exceptionally hot weather which we have had for the last week makes us read with additional interest the accounts of a scorching sirocco in Algeria, followed by devastating fires. A letter from Algeria says: "Almost all summer we have been congratulating ourselves on the coolness of the season, and when letters from France complained of the heat, we recommended our friends to come to Algeria for fresh air. But we reckoned without our host—the sirocco; and now that has come with a vengeance. It was preceded by a tremendous thunder-storm, which broke the windows, and roused the population from their beds. An hour later, all was calm; but the old colonists knew what was coming, and sure enough the next day the sky assumed that peculiar violet color which so astounds artists when they venture to pass a summer on the other side of Mt. Atlas. A few burning gusts of air, feeling and smelling like that issuing from an oven when the baker opens it to take out the bread, served as an advance guard of the enemy. The temperature rose rapidly. On Friday, the thermometer at Duchassaing's Club, with a northern exposure, marked forty-five centigrade in the shade. At El Biar, at the same time, another thermometer also in the shade, but exposed to the full blast of the sirocco, went up to 51½. The most robust man could not have crossed the sunny-side of Government-place without danger. The ground burned the feet through the shoe-leather; the hand that touched any object whatever—a cane or coat-sleeve—smarted with pain; the nostrils contracted, and the eyes closed under the influence of the torrid breath of the simoon. In many houses furniture fell to pieces, tapestry dropped suddenly from the bursting walls, and ceiling crumbled to pieces, and descended upon the heads of the inmates like flakes of burning snow. Never, within the memory of man, had such things been seen in Algiers. At night a frightful spectacle was seen. From Guyotville to Cape Matifou, along an extent of twelve leagues of coast, a lurid glow suddenly appeared, became rapidly more and more intense, and it soon became apparent that the whole country was on fire. Entire mountains burst forth in a flame like a volcano, and burning forests lit up the waters of the harbor, and made the stars look pale. It was a sublime horror. There are rumors of loss of life, and the damage done to property is necessarily enormous. Many farms, barns, and stacks, have been entirely destroyed."

THE PLAGUE OF LOCUSTS.

The desolation caused in Palestine and Syria by enormous swarms of locusts, exceeds any thing that has been known there for centuries. In April, large dark clouds appeared, which coming down, proved to be

locusts, so great in number that the land was covered. They buried themselves in the ground, and deposited their eggs, which the Arabs destroyed in incredible numbers, but to very little effect. About the middle of May small black heaps were observed accumulating, and in a few days they began their desolating march in regular lines, like an army. They consumed the plantations, and entering towns and villages, destroyed the victuals, defying all human efforts to resist or stay their progress. The growing fruits have been destroyed, and hardly a green thing is to be seen in the richest portion of the country, causing great suffering all over the land.

TWO QUALITIES OF MEN.

There is a negativeness of character, which is often mistaken for amiability, or impartiality, or some other kindred virtue. The person possessing it never takes sides on a question of importance enlisting the interest and action of men, and is equally well pleased whichever party wins in the contest. The future of the Church, of the government, of society, of man, are of little account to him, so that he is left undisturbed in his quiet, plodding, aimless journey through life. He avoids the opposition, strife and bitterness encountered by the positive man, but then he is practically, and for all useful purposes, nobody; accomplishes nothing in life, and dies to be forgotten almost as soon as he is under the ground.

On the other hand, there is a positiveness of character not unfrequently mistaken for hardness, selfishness, arrogance, querulousness. The positive man has a purpose in life, and in all questions of great interest firmly plants himself on one side or the other, and will make himself unmistakably felt, whether the decision be for or against his cherished view. All matters of public interest engage his best powers; and find in him either an earnest advocate, or an active, persistent opponent. Men will call him hard names, and some will heartily hate him; but then he is a force in the world, and all there is of science, art, education and government, is attributable to him. While he lives, he is the only useful element in society; and after his death, even his enemies will rejoice at his virtues, and vie with his friends in their efforts to perpetuate his memory among men.

WASHING RECIPE.

Messrs. Editors.—Seeing an article in your paper of the 2d inst., headed "Improvements Suggested," in which the writer states that chemistry instead of mechanics should be referred to in making washing easy, I thought I would send you a recipe which my wife has used for more than a year, without damage to the clothes. If you will give it a place in your paper it may be the means of preventing a great many lame backs and sore fingers from hard rubbing.

To 16 quarts of rain-water add 3 lbs. of sal soda and 3-4ths of a lb. of unsalted lime. Set it over the fire until it is just warm, then stir it well and set it away for use. Take one pint of the fluid to two pails of water, and boil the clothes in it. The dirtiest of them will come out white and clean with very little rubbing. There is no danger of its rotting the clothes, as we have thoroughly tested it. It is within the reach of all, and costs only about two or three cents for a common washing. A SUBSCRIBER.

Milwaukee, Wis., Sept. 5, 1865.

Obituary.

MR. AMOS ROWEN.

Died in Kensington, N. H., August 9th, Mr. Amos Rowen, aged 28. He was a musician in the army. He got his discharge, and came home a few days before his death, apparently well, but was taken suddenly and violently sick, with congestion of the lungs, and passed away as above. His funeral was attended on the 11th of Aug., by a multitude of sympathizing relatives, friends and townsmen. A sermon was preached, with other appropriate exercises. Thus have Bro. and sister Rowen been called by the late war to part with both their sons. May sustaining grace be given them, together with their surviving daughter, and the promise be verified to them "That as thy day is, so shall thy strength be." H. P.

LETTERS RECEIVED.

Lawson Gibson; W. P. Stratton; H. H. Tilley; Mrs. Ann P. Lester; Laura S. Cobb; Rev. John Watson; Moses Winslow; Samuel Wilson; Jas. M. Hollister; S. Spear; J. T. L.

Notices.

APPOINTMENTS.

Elder J. M. Orrock will preach (D. V.) in Roxham, in the evening of Saturday, Oct. 21st, and on the following Sunday at half past 10 A. M.; Moors, N. Y. in the evening. Roxham Wednesday the 25th, and hold over Sunday the 29th.

ENGLISH BIBLES.

We have a few copies of English Bibles. Roan Gilt edges, Brass rims, marginal references, 2 00 Diamond, 16mo. Cal binding, marginal references, 1 50 Minion, Plain Sheep, 16mo., references between the verses, 2 25 Pica, New Testament and Psalms, Roan Gilt, large, clear print, 2 00

JUDAH'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet the words published a few weeks ago in the *Herald* under the head of "The Covenant of Redemption," to be sung to the air, "The Swoon of Bunker Hill." Price of single sheets, 5 cents. 42 cents a dozen. \$3 00 per hundred.

List of Donations.

TWENTY-FIVE CENTS WEEKLY FOR HERALD.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'"—Acts 20: 35.

Amount from persons who have paid in full for one year from Nov. 1, 1864, \$205 00
 Peter Parady, 8 00
 Geo. Dickey, 5 00
 Maria Scott, 5 00
 Joseph Clough, 5 00
 W. W. Hawkins, 5 00
 Maria West, 5 00
 M. A. Frank, 5 00
 D. E. Wetherbee, 5 00
 Geo. Fisher, 5 00

FOR EXTRA EXPENSES OF HERALD.

Amount previously received, \$595 42

FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you good measure pressed down, shaken together, and running over, shall men give into your bosom."—Luke 11: 35.

Amount previously received, \$1,496 87

FOR MISSION HOUSE.

Amount previously received, \$1,91 65

DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received, \$11 46

TO BUILD A HOUSE FOR AUNT PRISCY.

Amount previously received, \$1 00

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$21 00

The Family Circle.

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray,
 Who loans at twenty-five per cent,
 For then I think the borrower may
 Be pressed to pay for food and rent;
 And in that book we all should heed,
 Which says the lender shall be blessed,
 As sure as I have eyes to read,
 It does not say, "take interest."

I do not like to hear him pray
 On bended knees about an hour,
 For grace to spend aright the day,
 To know his neighbor has no flour;
 I'd rather see him to the mill
 And buy the luckless brother bread,
 And see his children at their fill,
 And laugh beneath their humble shed.

I do not like to hear him pray,
 "Let blessings on the widow be,"
 Who never sends her home to say,
 "If want overtakes you, come to me."
 I hate the prayer so loud and long,
 That's offered for the orphan's weal
 By him who sees him crushed by wrong,
 And only with his lips doth feal.

I do not like to hear him pray,
 With jeweled ears and silken dress,
 Whose washerwoman tells all day,
 "And then is asked to 'work for less.'"
 Such pious shavers I despise:
 With folded hands and airs demure,
 They lift to heaven their "angel eyes,"
 Then steal the earnings of the poor!

Yes, I know that, though I am a sinner,
 If wrong, I hope to be forgiven;
 No angel's wing them upward bears—
 They're lost a million miles from heaven.

ARTHUR TAPPAN.

On one act of this merchant prince turned the Tract operations of this country. Near the close of 1824, the Tract Societies at New York and Boston were negotiating for the formation of a truly national institution, in which all the tract societies of the country might be united, when Arthur Tappan at New York sent word to William A. Hallock, then Assistant Secretary of the Society at Boston, that if he would visit New York, and money was wanting, it should be forthcoming. The visit was made, and after many prayerful consultations of Christian brethren, Mr. Tappan one evening, at his own house, said to Mr. Hallock, "What do you want? What kind of a building? how large must it be?" "That must depend on the extent of the Society's operations," was the reply; "we might have the printing in the fourth story, the binding in the third, the general depository in the second, a store in the first to accommodate New York, and the rest of the first story and the basement might be rented to pay the debt, if any was incurred." "Well, I have determined to give \$5,000 to it," was the immediate response. Within a few hours three other men, Moses Allen, now Treasurer, Richard T. Haines, Chairman of the Finance Committee, and W. W. Chester, gave \$5,000 more; \$20,000 was raised, and soon increased to \$25,000; the present site of the Tract House in Nassau-street was purchased; the national Society was unanimously organized by delegates from tract societies in all parts of the country; the building was erected; and the work entered on and prosecuted with an energy and success rarely equalled. For eleven years Mr. Tappan was chairman of the Finance Committee, and gave the Society not only his continued liberal contributions, but his wise practical counsels and untiring and efficient personal labors. His heart was with the destitute and perishing; he was an active tract distributor, adding charities for the body to food for the soul; calling in active Christian co-operation, and superintending and encouraging the labors of many. In a meeting of gentlemen in the Tract House to raise funds for supplying the destitutions of the great West, Mr. Tappan very characteristically said "I want to give two tracts to every family in the valley of the Mississippi, so that none shall be passed by. I will give \$1,000 for this object."

We believe that in the earlier years of this century there was a sacredness in the benevolent movements which then

took their rise, and in the evidence of the true conversion of a soul to God, which many of the young can now perhaps hardly appreciate. The churches, after a long and fatal slumber, had awoke anew to the truth that except a man be "born again" by the power of the Holy Spirit, he must perish, and to the duty of seeking the personal salvation of "every creature." This gave rise to the formation, in 1810, of the American Board of Foreign Missions, in 1816 the Bible Society, in 1824 the national Tract Society, and contemporaneously many other kindred institutions. Few men felt this inspiring impulse more deeply than Mr. Tappan. Born in 1786, in Northampton, Mass., and passing seven years as clerk in a store at Boston, his youth was spent in a dark period of the church. He had a godly mother, Sarah Homes, a descendant of the eminent William Homes, and intimate with the missionary Mayhews of Martha's Vineyard—as she was also a relative of the celebrated Benjamin Franklin; but though her son's moral character was spotless, we have no evidence of his conversion to God until, when at about the age of thirty, he joined the church of the Rev. Dr. John M. Mason. Then, "redeeming the time," he consecrated himself body and soul, his power to accumulate wealth, his personal toils and prayers, all he had and all he was, in unreserved devotion to Him who gave himself a sacrifice for perishing men. He made princely gifts for many noble objects: for founding Auburn, Lane, and other theological seminaries; aiding young men in preparing for the ministry, and strengthening weak churches; he was himself a hard worker in Sabbath-schools; his heart bled for the suffering and oppressed; there seemed no limit to his constant gifts or personal labors, though his business as a merchant was for many years as absorbing as that perhaps of any other man, in any land.

Mr. Tappan commenced business in Portland, Maine; was for a time in Montreal till the war of 1812; and in 1814 established himself in New York, where in 1817, in Hanover-square, he entered on that successful career as a silk merchant which made him for near twenty years one of the most prosperous and distinguished merchants of the city, having the confidence of all in his unbending integrity, and his business extending throughout the whole country. In the great commercial crisis of 1837 he suffered immense losses; and not long after turned his attention to other and more retired occupations, by which he obtained a comfortable subsistence for his family, and the ability still to contribute, though on a greatly diminished scale, throughout his protracted life.

"Our great system of benevolent institutions," says an able writer who knew him well, "owes its expansion and power, in a great degree, to his influence. His example inspired the merchants of New York with the principle of enlarged benevolence, leading them to give their hundreds and thousands and tens of thousands where before they were accustomed to think it a great matter if they gave their tens or fifties. His wise counsels and energetic determination and munificent donations decided the formation and destiny of the American Tract Society, and gave it the strong and steady career on which it has advanced for so many years. His thoughtful mind planned the great enterprise of the American Bible Society of giving a Bible to every family in the United States, and his pledge of ten thousand dollars rendered it impossible that the work should be undertaken—and done. Many others might be named of the great social movements of the last forty years, which owed their being or their power to his comprehensiveness of vision, sagacity of forethought, or largeness of liberality. Hardly any one can be named which did not become what it was, at least in part, through his agency and influence. It was a large heart, gifted with most extensive foresight, guiding a singularly effective will."

The Rev. Dr. Bacon, of New Haven, adds, "In 1827, a series of articles from the pen of Professor Morse directed particular attention to the need of a daily commercial newspaper in New York which should not be defiled with theatrical advertisements and laudatory dissertations upon naked actresses; and such a newspaper was established at Mr. Tappan's expense of many thousands of dollars. And when it appeared that pious young men were hindered from coming to Yale College for want of means, he assumed, in 1826, the responsibility of paying for the tuition of all beneficiaries in the college till the number should be more than a hundred."

In 1830, an event occurred which seems to have given a new direction to the main current of Mr. Tappan's future life. Mr. Garrison was then in prison at Baltimore for the non-payment of a fine imposed on him for an alleged libel as to the domestic slave-trade, and this being known to Mr. Tappan, he "promptly paid the fine and set him at liberty, getting the start of Henry Clay who was taking measures to do the same thing." This led Mr. Garrison to spend a week in Mr. Tappan's family, mildly and ably laying before him all his views of the abominations of slavery; and from this time

onward the destruction of that system was evidently prominent in all Mr. Tappan's plans and efforts.

A most competent witness says of him, "As a business man he exercised a paternal regard for the welfare of the large number of clerks in his employ. While he avoided every thing obtrusive, he insisted that they should board in respectable families, regularly attend church on the Sabbath, abstain from sinful amusements, and shun vicious companions. He was unostentatious, simple in his habits, and hospitable. He had a profound reverence of God, and was a lover of good men of every denomination. He was an exemplary Christian, and looked forward to death as an introduction to an endless life of happiness, placing no reliance on any good deeds, but resting solely on the mercy of God through the atoning sacrifice of the Lord Jesus Christ. His prayers were peculiarly characterized by profound humility, tenderness, and child-like simplicity. In his last letter to one of his brothers, he wrote, 'I feel that I can say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, and the emancipation of the poor colored people.'"

After fifty years of faithful service for Christ and the souls of men, Mr. Tappan, in his eightieth year, July 23, 1865, at his residence in New Haven, peacefully and thankfully entered into rest.—*American Messenger*.

THE LOST OPPORTUNITY.

A small group was gathered in a darkened parlor, their faces clouded by deep anxiety and sadness. In the centre stood an elderly gentleman of grave demeanor, slowly drawing on his gloves preparatory to departure, his countenance indicating but too plainly to those waiting hearts, that his call in the chamber above had left very little, if any, room for hope.

"Tell us the worst, Doctor," said the elder sister of the invalid youth; "we can bear anything you may say better than these painful surmises."

The physician for a moment looked earnestly into the tear-dimmed eyes, the moisture in his own attesting to his kindly sympathy.

"Do you really wish to know my candid opinion, my child?" he asked, stroking her hair in his fatherly way.

"Yes! yes! do not I entreat you, sir, keep it from us."

He hesitated. It was a duty of his profession from which he always shrank, the smothering out of the flame of hope. With a voice as tender as a woman's, he said:

"Since my last examination, the disease has made rapid progress. It grieves me to pain you, but the young man cannot last over three months. His strength is ebbing fast. He may recover sufficiently from this spell of prostration to walk about a mile; but do not be deceived. You know in whom to trust," he continued, gently, seeing the effect of his words. "He who wept with the sisters of Lazarus is just as ready and able to roll away the stone from your hearts."

It was pitiful to see their surprise and distress. How the heart deceives us! When we see the dark avalanche of sorrow pending, how strong and brave we are! If it falls, we are crushed beneath its appalling weight! One with nervous haste quitted the room, that none but "He who pitieth like a father," should see her grief. Another, indifferent alike to eyes or place, sank with face hidden in her hands in the nearest seat. The aunt who had watched over the motherless children with a parent's fondness, had never, though the years were sending silvery shafts through her curls, that escaped from her widow's cap, found the port which shelters the frail bark when the raging waters burst over it, and as she stood looking blankly in the doctor's face, she could not discern so much as a ray of light through the dark waters.

"Is there indeed, Doctor, no hopes for our boy?"

The kind doctor shook his head sadly as he took up his hat and walked towards the door.

"He is so young to die," murmured the sister, as she sat alone in her chamber. "When he knows his condition how shocked he will be! Cut down in the midst of all his bright hopes! Just too, when he is beginning to be such a comfort to Aunt Amy, and she is beginning to lean upon him. The sunshine of our hours will be gone! It is very, very hard! Oh, Father, spare us this terrible blow!" she cried, falling on her knees. Then the Holy Spirit which had taught her it was not all life to live, and that the natural heart is not prepared for the endless life beyond, whispered, is the dear one so soon to go out from your home forever, ready for the great change? The thought startled her. Two years before she had promised to do valiant things for Christ, not fearing to pronounce her vows in the presence of a multitude, and yet during that whole period, she had shrunk from presenting a subject so serious as eternal things to the gay-hearted brother. He was so reticent when it was even hinted at in general conversation, and seemed to turn away from it with such distaste, that though she felt she was doing violence to her conscience, she had put the thought far from her, trusting by-and-by something

would occur to lead to his conversion. And now the grim messenger was looking in upon him, with the fatal arrow uplifted. How could she bear to him the terrible tidings? She would tell the doctor to break it gently to him, and so prepare the way for him. The weeks passed on. By the sister's request, the pastor had visited the dying young man. He was aware now that death had claimed him. With surprising calmness and manly courage he awaited his fate. Politely he listened to the man of God, but his inmost thoughts were a sealed book. The pastor could not pierce that gentlemanly reserve. "Surely," said the despairing sister, "he will not hide his true feelings from me. Oh, if he would but tell us freely and remove this distressing uncertainty."

The sister went to the sick chamber. How patient the face of the beloved one looked, and how brightly he smiled as she approached his chair! Not a ruffle of complaint on the broad brow which suffering had made so transparent. The lips were for a moment compressed to hide a sharp pang, but the voice was as cheery as ever. She sat on a stool at his feet, her heart beating quickly at the duty she was about to perform.

"Are you feeling better to-day, brother?"

"O, yes, with the exception of an occasional pain, I am very comfortable." She bent down and kissed his cheek. The thought that she must so soon lose him was too much. How could she speak to him of death! A tide of tears was rushing up from her heart, which must be concealed.

"Brother, dear, do you—"

The door opened, and a young man entered.

"I am glad to see you, George," said the brother, pleasantly, holding his attenuated hand. The sister greeted the visitor, but hurried from the room, glad to escape to her chamber, where her bursting heart could find vent.

As the grey light was just breaking through the gloom on the following morning, a group stood around the bed to see the soul depart—the pastor with them.

"Speak to him again," entreated the sister; "try to catch one word."

"Is Christ leading you through the dark valley?"

"Don't—talk—to—me," gasped the dying youth; "I—want—to—sleep."

And the weary eyes closed to take the last long sleep from which there is no awakening. Whither had the spirit fled? Not until the secrets of men are revealed shall it be made known.—*Sunday School Times*.

NO STAIN FROM CHRISTIAN LABOR.

Woman will not suffer by laboring with the fallen to make them better. Her pure robes will gather no stain in going down to the lowest of God's creatures, to raise them up and point them to the way of life. Christ's robe was not soiled when he sat in the rude fishing-boat and taught the people on the shore.

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THOUGHTS ON HEALTH.

We devote a portion of our space this morning to a few suggestions upon health and its attendant blessings. The country is sending forth her sturdy sons to the defense of our liberties, it becomes us to admonish our readers, both old and young, that they should be extremely cautious about their health and strength. That they may be able to resist the soil, gather the harvest, and provide for the necessities of those left at home who are helpless and without adequate means of support. Probably no one class of diseases has produced more suffering, sorrow and death, than that which is commonly called Dyspepsia. It seeks its victims not only among the feeble and delicate, but in the work-shops, upon the farm, in the counting-room, and in fact in every vocation of life. It cripples the harry mechanic, and after a few days entirely deprives him of his strength and ambition, and makes him depressed in spirit, indisposed to labor, and finally reduces him to a helpless invalid.

The sturdy farmer who has grown strong and muscular as he labors in the parched fields, burnt by the scorching heat of the summer's sun, dreams not that disease can penetrate the shield of health that now protects him, and would he is in danger at him who would intimate that he were in danger of the ravages of the Dyspepsia. King.

But alas, the messenger that announced his coming and his presence, called not at the subject's bidding, nor as a welcome guest in his household. Almost like a thief does he steal unawares upon his victim. First he attacks the stomach, and then he spreads to partake of nourishing food, and what is taken is followed by the most distressing pains, and sour and rises upon the stomach. The bowels become debilitated, constipation holds them, and the patient is weary, Sick-headache, heart-burn, cramps, colic, pains, weariness, complete depression, and finally every vestige of energy and strength, sorrow and death, than that which is commonly called Dyspepsia.

This is no fancy picture which we have painted. It is an every day occurrence, and the more lamentable on account of its frequency. Hundreds of thousands of all ages and all classes yearly die victims to infirmities which have their origin in a diseased condition of the stomach and bowels, and of which come under the general head of Dyspepsia.

It has often appeared to us that a preparation which would cure this dyspeptic monster, would be the most invaluable benefit to the world, and receive the grateful thanks of many thousands of suffering invalids. It is true that there are a hundred different kinds of bitters and alcoholic beverages, all recommended as splendid tonics, of great medicinal value, and compound of a hundred different herbs and roots, and reserved in fine old whiskey and New England rum. But their chief virtue is to make merry, giddy, and to exhilarate while their effects last, to be followed, like the drunkard's cup, by extreme exhaustion and complete prostration. It gives us great pleasure, however, to say that within a few short months an article has been put into the public which has proved itself entirely adequate to the control and cure of the most aggravated cases of Dyspepsia. We refer to "Cough's Dyspeptic Cure," an article prepared by C. G. Clark & Co. Druggists and Chemists, at No. 14 State St., this city, (New Haven, Conn.) gentlemen who have been long and favorably known to the public as purveyors of that well known remedy, known as Cough's Cough Balsam, said to be the cheapest and best cough preparation extant.

A gentleman called at a drug store in a neighboring city, where he chanced to be present, and from whom we heard the following conversation. Said he to the clerk in charge, "I want two bottles of Cough's Dyspeptic Cure. I have the Dyspepsia for several years, and have tried everything, without help, until some three weeks ago, I bought from you a single bottle of Cough's Dyspeptic Cure. It has done me more good than any other medicine I have ever used. I have gained eight pounds within the time, and have had no sign of my Dyspepsia. I consider myself cured. I can go on my way into a distant State on a visit, and I dare not go without it, and I will take two bottles, as some of my relatives may need it. I have told several of my neighbors of its wonderful effects upon myself, and three instances where it has proved it, (and they are the only ones I have heard from) their experience has been on the same as mine. I have not used any other medicine since, but these are the facts, in the main, as stated."

We do not wish to put up an article above another, but we can say that we have used it, and we are sure, undoubtedly all have its merits. But in view of the almost miraculous cure it has performed, we deem it but a duty we owe ourselves and our readers, that we will inform them of its great value, and recommend it to their careful consideration. If you are in a distant city, and cannot call on the doctor, and are suffering with professional visits of physicians, is but as a direct in the bucket, while if you are poor and needy, we must beg of you to call on Cough's, who will gladly contribute to your relief.

We have used a good portion of our space in discussing upon this one class of disease, but must be indulged, and we have used it, and we are sure, undoubtedly all have its merits. But in view of the almost miraculous cure it has performed, we deem it but a duty we owe ourselves and our readers, that we will inform them of its great value, and recommend it to their careful consideration. If you are in a distant city, and cannot call on the doctor, and are suffering with professional visits of physicians, is but as a direct in the bucket, while if you are poor and needy, we must beg of you to call on Cough's, who will gladly contribute to your relief.

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We remarked to one of the firm, it would really seem that the whole world ought to be cured "from the looks of this stock of medicine." We learned upon inquiry that about 5700 bottles of this article had been ordered and shipped to nearly every part of the globe, a large number of workmen are employed, and the alacrity with which the orders are filled, and the rapidity with which the stock is being reduced, is a most striking evidence of the popularity of the article. Their preparations are sold by nearly every druggist in the world.

Trusting that the views we have expressed upon a subject near and dear to all of us, (our health,) which involves our greatest happiness, may be found profitable and useful to our many readers, and assuring you that any one of you who chance to be afflicted with this malady, and by the means to which we have directed you, after a trial, will feel the same relief, we will be glad to conclude our essay by the old proverb, "Health is wealth." Be ye therefore careful that ye preserve it.—*New Haven Journal and Courier*.

Intermittent Fever, or Fever and Ague, Remittent Fever, or Bilious Ague, Bilious Headache, and Bilious Fevers, indeed for the whole class of diseases originating in bilious derangement, caused by the Malaria of malarious countries.

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DAVIS' VE

The Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

UNFULFILLED PROPHECY.

OPENING OF THE SEALS.

Rev. chap. 6, verses 9, 10 and 11. "And when he had opened the fifth seal,"

there was no fifth living creature to say, "come and see," but John said, "I saw under the altar the souls of them that were slain for the testimony which they held."

Is there not, then, to be a class of "waiting and watching" Christians, when the troubles of the last days "begin to come to pass," and are they not to stand before the "Son of man," and not to "come up out of great tribulations?"

We read of some whose "judgment goes beforehand." Such will not need to be laid upon the altar of sacrifice in order to obtain their "white robes." They are not contaminated with the old "mother of abominations" or any of her daughters, but are a sort of "first fruits unto God and the Lamb." Where the Bible discriminates, let us take heed, and not confound the distinctions, either as to the order of events, or the different classes of the finally saved. We do not wish to be "saved so as by fire" merely, having our works of "flay, wood and stubble burned up," and thus "suffer loss." Let us "come behind in nothing, waiting for the coming of our Lord," and then he "will appear to us the second time without a sin-offering, unto salvation." We need to "live by every word which proceedeth out of the mouth of God." Much more might be added to show the harmony of Scripture relating to the scenes to be developed by the opening of the fifth seal—but to the sixth.

Rev. 6: 12. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood," &c. Follow out the chapter, dear reader, and then turn to what our Lord said, as reported by Matthew, Mark and Luke, and also Zechariah 14th chapter, and no more need be said to establish the position that the first six seals present a grand and complete outline of the whole period of the war, from the first sign of the Lord's appearing on the "white horse with one crown," till the close of the war, when he appears on the same "white horse" with many crowns, and permanent peace ensues. All which follows, in this book of the Second Advent, is but the filling up of the details of this great conflict. True, whenever a new character is introduced, his antecedents are traced back to the Old and New Testaments, but let us heed no pretended historical fulfillment until the record of the event can be produced in such unequivocal language that no two honest, unbiased minds can entertain a difference of opinion. Till such a fulfillment of prophecy can be produced, I place that and all similar prophecies in the future. If the patience of the Editor and the readers of the *Advent Herald* allows, I will establish this position, if the "testimony of Jesus which is the spirit of prophecy" will be received as good authority. In closing this number, I wish to indulge in a few more remarks by way of recapitulation.

The opening of the first four seals each develops the execution of the four ordinary elements of God's judgments on the wicked, which only makes them the more furious, and incites them to the persecution of the remnant of the "woman's seed," after the first-born are caught up to wield the "rod of iron" (as we shall see other prophecies disclose). In this impotent rage and madness, they may think to avenge their sufferings, but it only hastens the execution of the more powerful judgments of God, and the pouring out of the seven last plagues and the fullest measure of the "wrath of Almighty God." The poor persecuted and suffering saints can only cry "with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" This cry will hasten the "great day of this wrath," as we see in the opening of the sixth seal; and then the wicked in turn cry, and utter the despairing appeal to the "mountains and rocks to fall on them, and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb."

In this same connection our Lord told his disciples there should be "earthquakes in

divers places," which shows that the termination of the great conflict will be all-permeating as well as local in its parts. We are told here also, at the opening of the sixth seal, that there would be a "great earthquake." We see in chapter 11: 13, at the resurrection and ascension of the two witnesses, there will be at "the same hour a great earthquake, and the tenth part of the city fall, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God." This carries us right back to the centre of the conflict, where the earthquake will open the Mount of Olives, (see Zechariah 14), and where the Lord will place his feet, and the remnant who are affrighted "will flee into the valley of the mountain like as they fled before the earthquake in the days of Uzziah, king of Judah." So we might go on to establish a literal fulfillment of prophecy, without limit.

HAVE FAITH, AND STRUGGLE ON.

A swallow in the spring

Came to our granary, and "neath the eaves

Essayed to make a nest, and there did bring

Wet earth and straw and leaves.

Day after day she toiled,

With patient art, but ere her work was crowned,

Some sad mishap the tiny fabric spoiled,

And dashed it to the ground.

She found the ruin wrought,

But, not east down, forth from the place she flew,

And with her mate fresh earth and grasses brought

And built her nest anew.

But scarcely had she placed

The last soft feather on its ample floor,

When wicked hand or chance again laid waste,

And wrought the ruin o'er.

But still her heart she kept,

And toiled away; and last night, hearing calls,

I looked, and lo! three little swallows slept

Within the earth-made walls.

What truth is here, O Man!

Hath Hope been smitten in its early dawn?

Hath cloud o'ercast thy purpose, trust, or plan?

Have FAITH, and struggle on!—*Anon.*

VERY UNCOMMON.

BY REV. JOHN TODD, D.D.

At the gateway of one of our beautiful

ruined cemeteries, a large funeral was just entering, as our attention was called to a very

remarkable sight. The bier was resting on

the shoulders of four tall, noble-looking men

in the prime of life. One of these bearers

was a judge on the bench of the Supreme

Court of the nation. A second was one of

the most eminent and accomplished lawyers

whom this or any other country can boast.

A third was a very distinguished divine

whose pen is a great power. And the fourth

was the president of the Senate of his State.

And these remarkable men were brothers!

They stood strong in life, but were bowed

and silent and solemn, as if the bier was too

heavy for their strength. Very slowly and

carefully they trod, as if the sleeper should

not feel the motion. And who was on the

bier, so carefully and tenderly borne? It was

their mother! Never did I see a grief more

reverent or respect more profound. It seemed

to me that the mother's cold heart must

throb in the coffin. A nobler sight, or a

more beautiful tribute of love, I never saw.

They were all, doubtless, going back in mem-

ory to their early childhood, and to their lov-

ing care of this best of all earthly friends.

They well knew they, the sons of a poor

village pastor, could never have been trained

and educated and fitted to occupy their sta-

tions without a very extraordinary mother.

They well knew that they owed more to her

than to all other human agencies. No should-

ers but theirs must bear the precious dust

to the graveyard; no hands but theirs must

deposit it in its last resting place! That

body had been inhabited by one of the sweet-

est, most cheerful and brilliant minds that

ever inhabited an earthly tabernacle. It had

long, too, been the temple of the Holy Ghost.

What that lovely woman had done to make

her husband's ministry useful and profitable;

what she had done in training daughters that

are ornaments to their sex; what she had

done to make these distinguished men what

they are—who can tell? What has not such

a mother accomplished who has given such

an influence to the world? I never see one

of her sons, but my thoughts go back to the

home of their childhood; and I can hardly

keep my eyes from filling with tears as I

think of that mother. How many men start

upon the stage of life, and feel they are great,

and are filling great spheres of usefulness,

who are really dwarfs in comparison with

such a character. When that mother went

down to the very brink of the grave, that she

might bring up life, as her children were

born, as she toiled unseen and unpraised

through all their training, what an influence

was she preparing to leave upon the world

after she should be numbered with the dead?

We may develop ourselves, and think we

have done well if we can achieve any thing

in life, when most likely, if any thing valu-

able in us is developed, we owe it chiefly to

our patient, meek, unnoticed mother. She

forms the character which we develop. And

it is much owing to ignorance of the laws of

influence that prevents the mother from re-

ceiving that love and respect she deserves.

Heaven will be just where we are not;

and I can find no words in which to

express my appreciation of such a friend.

Some few who have early lost their mother

through death, or the loss of reason, come

out useful and respectable men; but they

could, probably, have been much more so,

had they enjoyed her love and care. They

may well mourn the loss all their days. The

names of the mothers of Moses, of Samuel,

of Timothy, and other eminent men are re-

corded; and so are the names of the mothers

of the wicked kings generally recorded, as if

to tie them to the disgrace of their sons.

O mother! amid all your anxieties and

labors, be assured that the time is coming

when your name and image will fill the

chambers of the memories of your children

as no other can. You are garnering up love,

and veneration which will gather

around your coffin, if not before. You will

grow in the hearts of your children as long

as they live.

O son of the good mother! remember that

she hath spared nothing that the human heart

could yield for thy good! Let thy love and

gratitude and reverence flow back upon her,

and if her hair is becoming silvered with age,

remember that thy opportunities to minister

to her comfort are every day becoming fewer

and fewer. God help thee to cheer her—

The Home Monthly.

EDWARD IRVING ON THE SIGNS OF

THE TIMES.

"The Church, in the primitive times, did

remember the coming of her Lord to judge

the nations, especially pagan Rome, which

had slain her children; and accordingly,

under the fifth seal, the souls of them that

had been slain for the Word of God, and for

the testimony which they held, cried with a

loud voice, and said, 'How long, O Lord,

holy and true, dost thou not judge and

avenge our blood on them that dwell on the

earth?' But that same Church, which had

glorified God in the fires of persecution,

through the strength of her hope in the com-

ing Lord, who had reserved judgment unto

himself,—that same Church, could not bear

the prosperity of being established over the

Roman empire. She then forgot that she

was a widow; she forgot that her husband

was in the heavens, and was about to appear

again for her justification; she made love to

the kings of earth, and gave herself to them,

even unto that beast who had slain her chil-

dren, and which was possessed by Satan, that

old serpent and devil. But still, God raised

up witnesses to witness against this fornication;

and He drew out this nation with a

high hand, to protest against it, and to pray

for judgment upon the mother of harlots,

which rideth upon the beast. And this de-

struction our fathers expected at the coming

of Christ. I say the reformers and fathers

of the British Church did not more certainly

expect and believe in a personal advent of

Christ, than they expected that to destroy

the Antichristian Papacy. He was to come;

so that until these days, these high and

palm days they dream, there ever was

paid by the widow a prayer unto the

great Judge, to be righted and redressed of

all her wrongs upon that papal destroyer; in

whom is found the blood of prophets, and of

saints, and of all that were slain upon the

earth. But now, behold England and Scot-

land; Church Presbyterian, and Church

Episcopalian, Churchman and Dissenter—

have altogether ceased from putting up this

prayer for justice upon the adversary. In-

deed, they have ceased to regard her as an

adversary at all. They have forgotten her

deeds of darkness, and her words of blasphem-

my, and they desire to bring to her succor

and help. I say again, except it be those

who have faith in the coming of the Son

of man to judge the quick, there be hard-

ly any members of any church in Christen-

dom who are heartily lifting up the prayer

for judgment upon the adversary. There is

no faith of such a judgment. They look for

a conversion, and not for judgment. They

have stricken a league with her upon the

ground of political rights, as they are pleased

to term them. Meanwhile the rights of

God's Church have been forgotten; the

rights of the Son of man to the only allegi-

ance and affection of His Church have been

forgotten. Would that the parable of the

poor widow, which our Lord constructed

with such wisdom, and applied with such

earnestness, had been remembered; then

would there neither have been an apostasy,

nor now would there have been proposals of

a league with that apostasy. For is she not

judged in terms of this very parable? as it

is written, (Rev. 18: 7.) 'For she saith in her

heart, I sit a queen, and am no widow, and

shall see no sorrow. Therefore shall her

plagues come in one day; death and mourn-

ing and famine; and she shall be utterly

burned with fire, for strong is the Lord God

that judgeth her."

"They talk most idly, who speak of a

spiritual coming of the kingdom, as yet fu-

ing. A man sits on a seat elevated six or eight feet, to turn the rope and thus turn the drill, and, by turning a screw attached to the coupling, to lower the drill as it cuts its way down, the weight of the drill-shaft falling, giving the blow. The hole is full of water all the time, and running off. When they wish to raise the drill, they unhook it from the walking-beam, and run a belt on to the windlass, which raises it out of the hole. They had got down 260 feet, therefore about 230 feet of rope was down in the hole or well when drilling, and will increase as they go down, fill seven or eight hundred feet have run out. The rimmer is the length of the drill, three or four feet, and nearly square, and largest at the lower end—the sides somewhat concave, so that, as it is churned down and turned round, it rims out or enlarges the well, and smooths off all inequalities. The pump is a tin tube, about four or five feet in length and four inches in diameter, with a cast-iron bottom, with a valve opening upward, and when let down, fills and is drawn up by a rope fastened to an iron ring at the top—very simple. Thus day after day, and month after month, the man sits turning the drill, the engineers and firemen drive the machine, and the blacksmith sharpens the drill, in hopes of a fortune, yet all in uncertainty! Not so the Christian. He has oil to light him by the way, and an eternal fountain and fortune in certainty, if he will work and wait in faith. I have described this drilling process for your readers, for, as much as I have travelled and read on it, I have never come across it so as to understand it. I have said before that this is a very flat country. It would scare the people here to see the hills and mountains of New Hampshire, Vermont, and New York or Pennsylvania. And the people of these states would wonder to see the level country and straight roads of this. Usually we see ahead from two to five miles. In some directions you can travel ten, twenty, forty and to sixty miles, with scarce a rise or fall in the road worthy of notice; about all in any road is in the gullies which the road crosses. These they usually lay out and cross straight ahead, instead of winding the road up the side to make it easy. This is unwise, but so laid out by Government, and so continued. They laid out the land in what they call "concessions," seven-eighths of a mile wide, and two miles long, and roads between. One is called the "concession road," and the other the "side road." The concessions are numbered, one, two, three, &c., through the town, and a farm is a hundred acres, called a lot, and runs through from one concession to another, two fields wide and a lane in the middle, between. So in the earlier survey; in some later they make them double in width, i. e., the concessions and the farms on each road, and meeting each other in the middle. I think this better. Half the number of roads and as good again is good economy. We have all the great splendid names of England and U. S. A. A stage runs from near here to London, Liverpool, Manchester and Paris. Boston is a place of eight houses, and Mount Pleasant a smart little village of twenty or thirty, with three churches and a Wesleyan school. Brantford is a smart city of river and railroad, built of brick, white and red—county court-house and prison, about six thousand people, not so many near as two years ago, so many came from the States to avoid the draft both North and South. A Congregational church was started, mainly or those from the States—a firehouse not yet completed. Here I found two families I knew in my former visit, by the names of Pearce and Powley, and we renewed our acquaintance with interest to us all. Bro. Pearce and family went, with us to Cainsville on the Sabbath, and aided me in the meetings, and also to Onondaga, in the eve, six miles distant. Here I preached to a Baptist church whose minister was sick, but they never thanked me, paid me, nor asked me to eat, drink, sleep, or stop all night, or come again; so I rode six miles, making eighteen that day, and speaking three times; rather hard. D. I. ROBINSON. Port Dover, C.W., Sept. 21, '65.

NATURAL AFFECTIONS IN THE SOIL OF PURE HEARTS.

Duty to Christ may require a man to leave father and mother, wife and children, and to act, to use our Lord's strong figure, sometimes as if he hated them; but the gospel is not calculated, as it certainly was not intended, to cool, to freeze, to blight our natural affections; and, like the influences of winter on smiling, singing streams, to lock them in chains of ice. They were not saints, but sinners, of whom the apostle said, "They are without natural affections;" and elsewhere than in those streets where you see mothers buying drink to debauch themselves, with the money that should feed and clothe the skeleton infants they carry in their arms, the ragged, shivering, hungry children, at their side—everywhere indeed sin is found blighting the affections that cling like sweet wall-flowers to the ruins of humanity. Religion makes better, but sin worse husbands, wives, parents, children, brothers, sisters—producing such an effect on the heart as a cancer on the bosom it attacks. It hardens it; and next destroys what it has hardened; and at length turns an object of love and beauty into foul and hateful loathsomeness. But piety, ever favorable to humanity, intensifies, while it purifies, the best affections of our nature. And so did I wish to illustrate, and by example enforce, generous friendships and domestic love, I would seek them in the Bible—where the old man clings to Benjamin, saying, with a voice choked by emotion, "Joseph is not, and Simeon is not, and ye will take Benjamin away;" or there where their brother, within whose bosom the tide of affection had been rising till his heart was ready to burst, no longer able to restrain his emotions, cries, "I am Joseph;" or there where David pours forth in tears and touching numbers his sorrow over the fate of Jonathan, or melts all who hear him as he goes up to his house, wringing his hands at the death of Absalom, and crying, "O my son Absalom, my son, my son Absalom! would

to God I had died for thee, O Absalom, my son, my son." The natural affections found then, as they find still, their most congenial soil in pure and pious hearts.—Dr. Guthrie.

"WHO SHALL ABIDE?"

(BY SAMUEL ZELLER, OF MANNEDORF, FELLOW-LABORER AND SUCCESSOR OF DOROTHEA TRUDEL.)

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart: He that backeth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." (PSALM 15.)

It has often been felt with regret by many, that their remembrance of the blessings they have experienced amongst us has been so easily effaced, and that very frequently. They do not hold fast that which they have received; therefore I should like to send you a few reflections on a text which concerns us all, at a time when the instability of men is painfully manifest.

The question is very frequently asked, "What must I do that peace may enter into my heart, and abide there?" Any one who has himself felt the love of Jesus in his soul must acknowledge that it is difficult to be a Christian; that is to say, it is difficult to become a believer, and still more to continue a consistent one. The laws of nature respecting the gravity of bodies and their attraction to the earth ordain that any object thrown from its surface must fall again to the ground; whatever proceeds from the earth must return thither. How sad it is that human beings should be drawn down and held fast to the ground like dead, helpless bodies, while their spirits would fain fly upwards. Well is it for us there exists a power of attraction stronger than that of this world—a magnet which draws us heavenward. "Draw us, we will run after Thee." A balloon must retain the rarefied air with which it has been filled, if it is to remain in the clouds, and not merely float upwards for a time. We are, so to speak, double beings, partly proceeding from the earth, and partly from God. It is the spiritual nature within us which enables us to rise, even as the rarefied air causes the balloon to ascend, freed from the earth even while it hovers over it.

In consequence of sin, our spirits are so drawn downwards that they struggle against God's Spirit in us, though he alone can keep us above all the misery and wretchedness of the world. As long as the temperature of our hearts is warmer than the atmosphere around us, as long as we do not permit the cold air about us to chill what is within us, we shall continue like the balloon rising constantly heavenward, but if we grow dead and cold we must fall back again to earth. This is why Jesus speaks so much about "abiding."

We live in an age of awakening, when the Lord has furnished many of his servants with spiritual weapons and rousing power to conquer unbelief. He grants a spirit of prayer, and calls forth revival and animation; and oh! how much we all need to inhale this precious breath from heaven. These are never-to-be-forgotten days, in which men for the first time listen to the Lord's voice in their hearts, and just at present there are so many who have been aroused and awakened from their deadly sleep that we are reminded of the prophet's words, "I will send for many fishes, saith the Lord, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountain and from every hill;" and yet the Christian surveys the future with anxiety. As he thinks of that word, "abide," he rejoices even with fear and trembling in the outward advancement of God's kingdom, as the question resounds in his ears, "Who shall abide?"

Even Paul gave utterance to a cry of sadness when he once wrote to a congregation, "Where is the blessedness ye spoke of? for I bear ye record that, if it had been possible, ye would have plucked out your own eyes and given them to me." What a master-stroke this is, and yet it is a minor chord; the one discord in it consists in its being a thing of the past.

Perhaps many of us once took delight in prayer, and received gracious answers to it, but how is it now? Many of us were once able to give a bold testimony from the warmth of our love, but how is it now? How sad, if you could once speak and are now dumb, and obliged to sit there sorrowfully and silently. Your harp hang on the willows of Babylon; you cannot use them? Many could tell us of how much they could once love and labor, and bear and suffer; that no toil, no undertaking, was too much for them; that well doing was their pleasure, and suffering for others, their enjoyment; but all this is now in the past tense. They now feel constrained to admit that they look on praying and Bible-reading as their duty, that they keep the commandments of God as their law, and that yearliness of the spirit instead of their former joyfulness, and inquietude in their minds instead of their former peace, make their hearts heavy.

Happiness ought not to be a recollection of the past, nor even a hope of the future, but a thing of the present, if we are abiding in Jesus. Dear Christian, have you laid no stumbling-block in your heavenward way? Has the support which you used to sustain been thrown aside, while you rest idly in your chambers? "Who shall abide? who shall dwell?"

Many Christians seem to make but poor progress. There is a sort of fever among them, urging them from one excitement to another, till it seems as if the allurments of this world had enticed them and rendered them thoughtless. The varied pleasures and gratifications of earth enter and penetrate everywhere; they separate family ties, disturb domestic quiet, and are at last regarded, to a certain extent, as essential. On returning from festivities, the professing Christian is fatigued, every-day life is distasteful, he is unfitted for work, and learns to wish for careless dissipation; and so a regular mania for amusement ensues. This is the state of

very many persons; they have a kind of mixed Christianity, and though they return home from their parties excited and thoughtful, they will not abandon some measure of outward profession.

The Scriptures only tell us of one hill on which we can abide. We resemble people climbing up a high mountain, on the summit of which real pleasures are prepared; the spectacle of the rising and setting sun is animating, the pure mountain air helps us forward in our progress, while those who live in the valleys have to complain of the pressure over their heads, and that, however charming their enjoyments may be, they are all of a most transitory description. God be praised that there is a hill on which no spring, summer, autumn, and winter follow each other with their several changes, but where endless beauty, continued brightness, and unvarying delicious sunshine are to be found.

We may ascend this mountain which has been founded by the love of Jesus, and may remain on it and build under its protection; for it is the hill of the Lord, the hill of which our psalm speaks.

Practical, loving, Christianity is like a tree planted by the rivers of waters, whose roots dip deep into the springs, and whose fruit is brought forth in due season. Living Christianity is the mountain of the Lord, the resting-place of the soul, where glorious things are revealed. There we can abide and receive blessing; there the heart expands, and yet can be fully satisfied; for there our souls find Jesus; He enters into us; He grants us pure peace and joy; and while we remain in him, these precious blessings will never fail. Oh, then, strive to get his love into your heart, so that you may become his, and remain his.

Lord, suffer me to abide with thee. Where else shall I go? Poor soul, if you have learned to know Jesus as the woman of Samaria at Jacob's Well knew him, namely, as a discoverer of sin; if you have stood before him like that other guilty one listening to his words, "neither do I condemn thee, go in peace;" then peace and love must have entered into your heart, and you will earnestly desire to remain in this blessed state. Who, then, shall abide? "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backeth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he loveth them that fear the Lord. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Here are the means of remedy against the loss of peace and love. As people sometimes spoil their medicines by diluting them, so the full weight of God's Word is often overlooked because we do not sufficiently consider the necessity of subduing sin. Very frequently people slide back from the heavenly hill, because they never set themselves to climb it with real earnestness, and so they allow themselves to be drawn aside by the temporizing practices of the world instead of fighting against its untruthfulness and insincerity, until, instead of being clear and transparent, they become troubled and cloudy themselves.

Other sins have the same effect as untruthfulness, especially those which effect the temper and feelings of a Christian; so that if we wish to get the upper hand over sin, we shall find it necessary to keep a very exact watch over it; but if sin gets the dominion over us we immediately begin to slide downwards. Carelessness in guarding against evil is the fruitful source of the vacillation in our Christianity, and of our falls from great peace to a disturbed mind; and so when St. Paul would seek to stop the backslidings of the Galatians, he reminds them that "Jesus gave himself for our sins that he might deliver us from this present evil world."

Dear brethren, the more we think of Jesus as the crucified one, and the more we hate sin, love truth, and obey the commandments of God, the more surely shall we have endless peace, and a prayerful spirit in our hearts.—*Revised.*

THE TERRIBLE CHAIN.

There was once a captain of a vessel promading gaily on the banks of a stream not far from its mouth when the sea was at low tide. As he looked right and left without paying any attention to his feet, he did not see extending before him a great chain, of which one end was attached to a ring fastened to the rocks of the shore, and the other to an anchor buried in the sands in the middle of the river. Not seeing it, he struck it with his foot, stumbled and remained fast. His foot had passed through a link, and he could not withdraw it. He made repeated efforts, he turned his foot in every way, but all was useless. Then he cried for aid, and men, who were fishing some distance away, heard him and ran to him. Immediately they attempted to withdraw his foot, employing all their strength, but it began to swell, and their good will availed nothing. What can be done? To unfasten or raise the chain would not be possible. It was one of those masses of iron that one can not remove but by the aid of a capstan, and there was no time to lose, for the tide was rising. Let us call a blacksmith to cut the chain, said the men; and one of them was dispatched to the nearest village, which was two or three kilometres from the place. The blacksmith came, but the instruments which he had brought were not heavy enough; it was necessary to return to the village to get others. He returned, but during the time the powerful waves of the ocean began to return; the water, which had at first only wet the sand, now rose over his foot, then to his thigh, and when the blacksmith arrived he could do nothing; the waters had risen to the captain's waist, and the men who assisted him were in a boat. What can be done? What hope is left? Anguish upon anguish! One only resource remains, but it is terrible—to sacrifice his limb to save his life! Does he wish this? Yes, anything, everything,

not to die! Life! oh, life! Oh, for a skillful man, a surgeon to cut off my foot!

One ran instantly; a surgeon was found; he came in all haste, his case full of instruments, and everything necessary for the operation. As soon as the unhappy captain saw him from afar he cried, quick, quick, doctor. Oh, hurry, cut off my foot, save my life! But when the doctor came near he had to get in a boat, and could not reach the captain except by rowing; the water had risen to his neck; they could scarcely keep his head out of the water, and the surgeon said, "It is too late!" A few minutes after the waves passed above the head of the unfortunate man, and he perished.

My friends, this terrible history we use as a comparison. That man who went out so gaily in the morning, taking his pleasant walk, that is you. That chain, which through heedlessness he did not see, is the net of Satan. That link in which his foot is caught is your sin. He believed, he could easily extricate himself; he was deceived. The waves which mounted toward him are time flying, death coming. There is not an instant to lose. Each hour that passes renders your sins more powerful and your salvation less probable.

What will you do? All the boats in the world cannot save you; all the smiths in the world cannot sever your chain; all the doctors in the world cannot cut off your connection with sin. What will you do? There is a Saviour, but he is the only one; it is Jesus. He is able to save you, to unfasten you, to deliver you. Turn to him; call him to your aid; hasten; time is flying; to-day is the day of salvation. Cast an eye of faith on him; he merits all your confidence and all your love; he has devoted himself to death, and has suffered it in order to give you life. Do not delay. Whosoever believes on him shall not be confounded. Do not delay; he will be with you in trouble, in danger, in death, and will deliver you. But delay not, for to-day is the day of salvation.

TO SHOW DELAY WHY? The late Rev. Herman Norton records the following affecting instance. Often have I listened to his recital from his own lips:

An aged procrastinator, taking the servant of God by the hand, said: "Sir, do you think there is any mercy in heaven for a man who has sinned more than eighty years?"

"There is mercy," I replied, "for those who repent of sin, and believe on the Lord Jesus Christ."

Still pressing my hand, while tears were flowing down his wrinkled cheeks, and his frame trembling, he more earnestly renewed his inquiry, "My dear sir, do you believe that God will forgive a man who has rebelled against him eighty-one years in this world?" Before a word was uttered in reply, he cried out in agony, "I know I shall not be forgiven! I shall die in my sins!"

This caused me to ask how he knew, or what induced him to believe that God would never have mercy on him. He replied, "I will tell you, and disclose what I have never uttered to any human being. When I was twenty-one, I was awakened to feel that I was a sinner. I was then intimate with a number of young men, and was ashamed to have them know that I was anxious for my soul. For five or six weeks I read my Bible, and prayed every day I read. Then I said in my heart, one day I will put this subject off until I am married and settled in life, and then I will attend to my soul's salvation. But I knew I was doing wrong."

"After I was settled in the world, I thought of the resolution I had made, and of my solemn promise to God then to make my peace with him. But as I had no disposition to do so, I again said in my heart, I will put off this subject ten years, and then prepare to die."

"The time came, and I remembered my promise; but I had no special anxiety about my salvation. Then did I again postpone and resolved that if God would spare me through another term of years, I would certainly attend to the concerns of my soul. God spared me, but I lived on in my sins; and now I see my awful situation. I am lost."

"I believe that I sinned against the Holy Ghost when I was twenty-one, and that I have lived sixty years since my day of grace was past, I know that I shall not be forgiven."

When asked if he would pray for him, he replied, "Yes; but it will do no good." So fearfully certain was he of destruction! He continued in this state for weeks and months. All attempts to urge him to accept of salvation were in vain; this blighting sentiment was ever first in his thoughts: "It will do no good." His feelings were not contrition or repentance for sin, but the anticipation of wrath to come. And in this state he died.—J. H. Hoffenstein. D. D.

NAPOLEON III. AND THE JEWS.

Dr. Zimpe has recently published a pamphlet in London (G. Stevenson, 54. Paternoster Row) in which he states, that the Emperor Napoleon pledged his imperial word, three years ago, to the Jewish Alliance in Paris, to restore the Jews to the proper time for so doing. This would seem to indicate imperial meditations in directions exceedingly important in respect to prophecy, and our system of interpretation. If Napoleon should enter into covenant to return and protect the Jews in the restoration of their worship, it will prove that he is the fulfilment of Daniel, the Antichrist, and the seventh week of the famous period then commences. From that time to the great overthrow and judgment, by the personal revelation of Christ, there will be but seven years.

There are also some striking facts with respect to his pretensions to the Messiahship. In his recent volume on the life of Caesar, he represents the subject of his book (a picture of what he seems to claim for his uncle and himself) as of *Divine lineage*, as uniting in his family derivation, "the sacred character of Kings, who are the most powerful among men, the venerated holiness of the

gods, who hold Kings themselves under their subjection." Again, speaking of Caesar, Charlemagne and Napoleon, he says: "When Providence raises up such men, it is to trace out to peoples the path they ought to follow: to stamp with the seal of their genius a new era; and to accomplish in a few years the labor of many centuries. Happy the peoples who comprehend and follow them! We to those who misunderstand and combat them! THEY DO AS THE JEWS DID, THEY CRUCIFY THEIR MESSIAH." What is this but making Napoleon a Messiah, on a par with Christ?

So, also, M. A. Rogard, in his strictures on the imperial author, and for which he is now in banishment from France, charges the Emperor with setting up claims to something *Divine*. His words are: "When a man is guilty enough to make himself King, and fool enough to make himself God, I think he cannot have all the qualities requisite to writing history." See "The Strictures of Labienus," p. 16.

Napoleon has also recently proclaimed himself "Emperor of the Arabs, as well as Emperor of the French." The Jews come next.—*Prophetic Times.*

A MOTHER'S INFLUENCE.

More than a hundred years ago there lived in London the wife of a sea-captain—who were her ancestors, where she was born, or what of her life, no one knows or ever will know. She was early left a widow with a fatherless child; but she feared God, and felt her responsibilities to the child of her love. But, in spite of a mother's teachings, he went to sea, and became one of the most profligate of young men; but never, in all his wanderings and dissipations, could he rid himself of the remembrance of the sad, pale and sweet face of his mother, nor her earnest, patient and loving teachings. She died, but her prayers bound him fast to the throne of God, and John Newton became one of the best of men. His pious conversation was the means of converting Dr. Buchanan, whose work, "Star in the East," led Adoniram Judson to the Saviour, converted Dr. Scott, the commentator; Cowper's piety was deepened, Wilberforce became a changed man, and wrote "A Practical View of Christianity," which converted Leigh Richmond, who wrote "The Dayman's daughter," and how many souls that book has awakened, and led to the Saviour, and will continue to do, only the records of eternity can tell. Mothers! however poor and obscure, and unknown, look upon your boy-child, and remembering what God hath wrought through such as you, take courage, and pray in faith that the same can do by you.

THE BEAUTY OF TRUTH.

How often is a stigma cast upon Christianity because the veracity and moral integrity of its professors are so often called into question! Unfair, indeed, you will say, to blame Christianity for its counterfeits; as well may you cast away good bank notes because there are some counterfeiters of them. Yes, and not only unfair, but looked at thoughtfully, after all, an unconscious compliment to Christianity; for the stigma implies that these men are not embodiments of the glorious creed they profess. We turn from the false copies to the fair and divine Original; how refreshing and stimulating to study his character, who came to bear witness to the truth, and in whose mouth was no guile! Beautiful words these—no guile—nothing even susceptible of mistake, or design to conceal. How clearly he declares, when speaking of the rest of heaven, "If it were not so, I would have told you"—implying that truth would have obliged him even to correct their anticipations, if false, as well as to unfold the revelation of eternal life. Think of him in the busy scenes of the market and the temple, sitting at the Pharisee's banquet, and eating at the publican's table, yet ever and always revealing hidden hypocrisy and interpreting the sincere sigh for forgiveness and peace. True in what he said; true in what he threatened; true in what he promised; true in what he corrected; true in what he revealed.

THE CLERGY AND THE TIMES.

A correspondent desires us to call attention again to the peculiar pressure of the times upon the mass of ministers. During the war, they continued to struggle on by dint of the most severe economy, in hopes that, with the return of peace, prices would fall, and they could then procure a new supply of clothing, carpets, and other household matters which, when worn entirely out, had not thus far been replaced. But this hope has proved vain. The diminution in the cost of most articles has been little or none, and, in consequence, the poor men find themselves worse off than ever. Their means just allow them to get bread for their families, and they are unable to do anything toward repairing the wear and tear of four years in the other matters alluded to.

Now here is a call for considerate laymen. It is not right that servants of the altar should be left to these pinching straits. Even if their people, as may in some instances be the case, are in the same situation, still they have a resource. They can change their business or seek some additional source of income in another direction; but the ministry have no such resort. They are justly "ashamed to beg," and they cannot dig; not because they are lazy, but because they have not the opportunity, and if they had, are bound and set apart to a spiritual husbandry.

Let, then, every parishioner, whose eye falls upon this article, make it his business to inquire into the pecuniary condition of his pastor, and if the wolf be at the door, let prompt action be taken. In general, congregations mean to do justice to their spiritual guides, but they forget they are occupied. What is everybody's business turns out to be nobody's business, and so the whole matter slips by. What is needed is some one to take the lead, stir up attention, and put the thing through. Do not wait one for another, but set to work at once. Talk, agitate, and set an example. It is a shame and a sin that ministers of the everlasting gospel

should be left to suffer, as many of them are now doing.—*Intelligencer.*

The Advent Herald.

TUESDAY, OCTOBER 24, 1865.

JOSIAH LITCH, EDITOR.

THE WATERBURY CONFERENCE.

The Waterbury Conference closed its sessions on Sunday evening, Oct. 15th, after an interesting session of six days. It was regarded by those who were permitted to enjoy its privileges, as one of our most interesting Conference occasions. We were permitted to meet with friends from distant parts of the country who are waiting for the consolation of Israel, and came to the Conference, some to renew old acquaintance, and others to form new associations! The meetings and greetings were of the most cordial character and greatly cheered the hearts of many weary pilgrims bound for the celestial city. The social meetings were of the most interesting character, and seemed animated by the spirit of Christ. While waiting on the Lord in prayer and praise, and testifying of his loving kindness, many a heart glowed with love to his precious name, and kindled with joy as he drew near and communed with them in the house of prayer.

These yearly gatherings are well calculated to inspire new life and activity, and bind together those of like precious faith in stronger bonds, and stimulate to greater zeal in the common cause of our divine Master.

Nor were the social services of the sanctuary the only ones enjoyed; but in the domestic circle were enjoyed many refreshing showers of grace, which will long be remembered as oases in the desert.

The public services, which commenced at 9 o'clock each day, were fully attended, and the most unflinching interest kept up to the hour of adjournment. The sessions devoted to the Sabbath school cause, the Publishing Association, and Missionary work, were especially of marked interest, and will no doubt produce good fruit during the year, as they did on these occasions.

But the great day of the feast was the 25th anniversary of AMERICAN ADVENTISM, celebrated on Saturday the 13th of October, 1865. It makes an epoch in the history of the Christian Church. The great doctrine of the coming and personal reign of Christ, which formed so prominent a characteristic in the faith of the early Church, had become well nigh obliterated, especially in America, until the old farmer of Lowhampton lifted up his warning voice to say "Behold the cometh." His lectures awakened universal attention and caused all classes to pause and ask, "Are things things so?"

Christians of different denominations had caught the theme and were re-echoing the cry, and felt the need of sympathy and co-operation in the blessed work; and hence the call for a Conference of Second Advent believers, to be held in the old Chardon Street Chapel in Boston, on the 14th and 15th of October, 1840.

The meeting was organized by choosing Henry Dana Ward as President, and Rev. Henry Jones of New York as secretary. This was the first organic form of American Adventism. A full report in pamphlet and book form was published and widely circulated, and was an important instrumentality in bringing prominently before the country, the glorious truths we cherish. The commemoration of this event was justly regarded as an interesting circumstance. But four persons were in attendance at this Conference who attended the first—the writer, Luther Jackson, of Abington, Mass., sister Lang of Boston, and sister Low of Lowell, Mass.

Such are the changes time has wrought. Some sleep in Jesus and are blest; some, wearied with the roughness of the way, have gone back; some are engaged and absorbed with other personal or denominational interests. But our Lord in faithfulness to his truth, has kept alive a succession, who faithful to their convictions of truth and duty, bear aloft the standard, and bear the burdens and toils of the cause.

Never have we witnessed a heartier interest in the great doctrine of the speedy personal coming and reign of Christ over a renovated world, with his glorified saints, than on this Conference occasion. The work will go on. The glorious day is before us. A marked feature of the occasion was the spirit of brotherly love and kindness manifested by the ministers and churches of Waterbury and vicinity. The concourse of people being too large for the Advent church to accommodate, Rev. Mr. Parker, pastor of the Congregational church, kindly offered their large and commodious house for our services, which was gratefully accepted for evening meetings.

And on the Sabbath all the churches in the vicinity were opened for the occupancy of our ministers. The most cordial feelings prevailed there among the different denominations, and a hearty co-operation in laboring in the cause of Christ exists.

But the cordiality and hospitality of the friends in providing for the wants of the outward man, excelled all praise. As it was in Pentecostal days, none lacked for anything; and it seemed to be the anxious study of the friends to anticipate every want of their guests, and make them heartily at home. The Lord reward them for their labor of love.

The closing services at the Advent church on Sunday evening were truly a refreshing season. For about three hours, each moment was filled up, two or three at a time on their feet waiting to bear testimony for Christ. The services closed by singing, "How good and how pleasant it is for brethren to dwell together in unity," and the benediction. "How good and how pleasant it is for brethren to dwell together in unity."

REPORT OF CONFERENCE.

The Secretary's report of the Conference has not yet come to hand, but will probably be ready for our next issue. A spirit of liberality was manifested toward all our benevolent operations, as will be seen when the

reports are published. Our friends are determined the cause shall not want for means to carry it forward.

COMING OF THE SON OF MAN.

Three things are worthy of our thought:—1. Jesus Christ will come again. 1. He came into the world when he took on him our nature, and was made in the likeness of sinful flesh. Then he came to seek and to save the lost. 2. He came in judgment to destroy Jerusalem for their sins. 3. He comes to call his people away by death.

4. He will come at the last day to judge the world. II. When he comes, whenever and however it is, he takes care of his people. 1. When he came at first, it was to put away sin by the sacrifice of himself, and to purify unto himself a peculiar people, zealous of good works. 2. When he came to destroy Jerusalem, he so ordered it in his providence that none of his people perished in that wicked city. 3. When he comes to call his people away by death, he takes them to the mansions he has gone to prepare for them. 4. When he comes to judge the world, he will not overlook any of his people—none of them shall be lost. He will say: "Come ye, blessed, inherit the kingdom prepared for you!"

III. We should expect his coming and be ready for it—always ready; for we know neither the day nor the hour. To us, death is the same as the end of the world—it closes our probation and fixes our destiny—and it becomes us to be ever ready for the coming of the Son of Man.—*Observer.*

NOTE. We find the above in an exchange, but what observer originated it we do not know. We are always rejoiced to find any one who will speak out on this subject; but we dislike to find it so presented as to obscure its glory; or in a way calculated to blind the mind to the real fact of his visible appearing. Does he come at death? No passage of Scripture ever intimates it. Saints die, and die in triumph, many describing angelic visitants filling the room. Lazarus was carried by angels to Abraham's bosom. But Steven saw Christ at the right hand of God; not coming for him.

Titus with a Roman army came to destroy Jerusalem; not Christ. Titus was no doubt Christ's minister of wrath on the Jews, but Christ did not come, nor has any human being ever testified that they saw him come. But he will come in his own glory, the glory of the Father and the holy angels, and every eye shall see him.

But "he will come at the last day to judge the world." True, but why not add to take and possess the kingdom forever ever—forever and ever? For thus the Word teaches: "If Christ will come as Judge, the same Bible teaches that he will come as King. Why not believe and teach both?"

CAME INTO THE WORLD TO SAVE SINNERS.

Sinners dead in trespasses and sins excited the compassion of Jesus, and he came to rescue and save the lost. He was rich, but became poor for us. He was glorious in glory, but left the glory for the cross, to save souls from sin and death. O, his loving kindness, how great! The most depraved and wretched have come to him and been saved at once. He came himself, and went in search of lost sinners, calling them to repentance, and when they repented, forgave them. Now he has sent his spirit to call them to himself, and he still pardons. O, if sinners only knew his love for them, how could they stay away from his loving arms! What wondrous changes he has wrought in sinners! A moment. The profane and licentious have become chaste and praying men! The drunkard has become sober, the thief honest, the false true, and the infidel a believer. No other power but the grace of Christ can perform such a work in so instantaneous a manner. But, above all, he saves from hell, from the "worm that dieth not, and the fire that shall not be quenched."

Dear reader, are you saved in Christ? Do you know him as your Saviour, and your Redeemer? If not, seek him now; begin to repent, believe, and be saved in him with an everlasting salvation. Whatever you may think or men may say, the judgment is just upon us. Christ will soon take the throne of judgment for the throne of grace. You will need his favor then. Christians, ministers, what are you doing to save sinners? Do you feel as the poet has expressed it:—

"Tis all my business here below
To cry, behold the Lamb of God!"

There is no work like this of laboring to save souls. To this all our thoughts, prayers, studies and labors should be directed day and night. Every meeting, each sermon, prayer, exhortation or conversation should be directed to this end. There is joy in heaven over one sinner that repenteth. This coming winter should witness the most untiring efforts to bring sinners to Christ. Who will make this their great business?

News of the Week.

AN IMPORTANT SPEECH OF SECRETARY SEWARD.

On Monday Oct. 21, Secretary Seward made an important speech at Auburn yesterday on the occasion

language of the President, in the spirit of the Constitution, and in harmony not only with our policies, but with our religion, we must trust each other.

Concerning foreign nations, Mr. Seward said he was permitted to say, in general terms, we have claims upon foreign nations for injuries to the United States and her citizens, and other nations have presented claims against this government for alleged injuries to them or their subjects. He believed the President would conduct these affairs in such a manner as to recover indemnities justly due without any compromise of the national dignity and honor. With whatever jealousy we may adhere to our inherited principle of avoiding entangling alliances with foreign nations we must continue to exercise a just and beneficent influence in the international conduct of foreign states, particularly those who are near to us on this continent and which are especially endeared to us by their adoption of Republican institutions. He was sure the President had not lost sight of this important interest, and he expected to see Republican institutions, wherever they have been heretofore, established throughout the American continent and speedily vindicated, renewed and re-invigorated.

THE WIRZ CASE—ARGUMENT OF THE JUDGE ADVOCATE.

Washington, Oct. 21. The Wirz Military Commission reassembled to-day. Judge Advocate Chipman proceeded to read his argument on charge 2d, alleging murder in violation of the laws and customs of war, treating the subject under four heads, as follows: First, the various cases of death resulting from mutilation by hand. Second, those resulting from confinement in the stocks and in the chain gang. Third, the cases of killing of prisoners by the guards pursuant to the direct order of the accused given at the time. Fourth, the cases of killing by the prisoner's own hands. He briefly argued the responsibility of the accused, and said that every death was a murder for which he is accountable, he having grossly violated the laws and customs of war.

The prisoner requested that Dr. Bates might examine his person in the presence of the Court, to show that he was physically incapable of committing the acts of murder and assaults alleged against him.

The request was granted. The President then announced that the doors would be closed and not again opened to the public.

The Court in secret session deliberated on the case submitted, but nothing can be known of the result until it is officially promulgated.

The World's Nashville dispatch says five different caves have been discovered under that city, occupied by a large number of murderers and thieves, whose depredations have been carried on for a long time. One of the caves was used by Morrill and his gang when engaged in running off negroes. The military have taken measures to clear out the caves and seal them against occupancy.

Nashville, Tenn., Oct. 20. The notorious guerrilla Champ Ferguson was hung to-day. A stage coach on the way to Lebanon, Tenn., Wednesday last, was attacked by highwaymen. Several shots were fired, but no damage was done.

Louisville, Ky., Oct. 20. The guerrilla, Henry C. Magruder, was hung this afternoon.

THE PRESIDENT AND THE NEGROES.

One day last week the First Colored Regiment of the District of Columbia was reviewed by President Johnson, who honored them with one of the longest speeches he has yet delivered. The burden of it was that the negroes have now to prove to the world their title to equality of rights. This he thought they could do most effectually by a course of industry, frugality, self-improvement, and obedience to law. One sentence in the speech was: "He is the most exalted that is the most meritorious, without regard to color." The following extract from the speech will interest everybody:

"You have gone forth, as events have shown, and served with patience and endurance in the cause of your country. This is your country as well as anybody's else country. [Cheers.] This is the country in which you expect to live, and in which you should expect to do something by your example in civil life, as you have done in the field. This country is founded upon principles of equality, and at the same time the standard by which persons are to be estimated is according to their merit and their worth; and you have observed, no doubt, that for him who does his duty faithfully and honestly, there is always a just public judgment that will appreciate and measure out to him his proper reward. I know that there is much well calculated in this Government, and since the late rebellion commenced, to excite the white against the black, and the black against the white man, there are things you should all understand, and at the same time prepare yourselves for what is before you. Upon the return of peace and the surrender of the enemies of the country, it should be the duty of every patriot, and every one who calls himself a Christian, to remember that, with the termination of the war, his resentments should cease; that angry feelings should subside; and that every man should become calm and tranquil, and be prepared for what is before him. This is another part of your mission. You have been engaged in the effort to sustain your country in the past; but the future is more important to you than the period in which you have just been engaged. One great question has been settled in this Government, and that is the question of Slavery. The institution of Slavery made war against the United States, and the United States has lifted its strong arm in vindication of the Government, and of free government, and on lifting that arm and appealing to the God of battles, it has been decided that the institution of Slavery must go down. [Cheers.] This has been done, and the Goddess of Liberty, in bearing witness over many of our battle-fields since the struggle commenced,

has made her loftiest flight, and proclaimed that true liberty has been established upon a more permanent and enduring basis than heretofore. [Applause.]

REBELLION IN CHINA.

China is said to be never without a rebellion. The latest news from that country would seem to justify the remark. It is true, that the formidable Taiping rebellion in China has, since the beginning of the present year, been gradually dying out; but another rebellion, which has for several years raged in the northern provinces of the Empire, the so-called Nien-fei rebellion, has this year assumed dimensions which threaten the very existence of the Chinese Empire. By a late arrival from Europe, a report was received, that the capital of the Empire had been taken by the rebels. This report has since been contradicted, but there is no doubt that the rebels were in the neighborhood of the capital, that great consternation prevailed at Peking, and that serious apprehensions for the very existence of the Empire were entertained. An English paper of China states that the Nien-fei have recently been re-inforced by a body of the Taiping, who have mysteriously found their way northward, and that those two bodies of rebels have received a further increase from a set of men, who under the name of "the Mohammedan rebels," have committed great depredations in Northern China. Various other bands have coalesced with these three, and brought the total number of northern insurgents to 300,000. This force will become, the more formidable as the cohesive power of the decrepit Empire is evidently decreasing, and mutinies of the troops that are to be sent against the rebels are becoming very frequent. The Governments of Peking entirely incapable of controlling these movements, and has to look to the foreign nations, and especially to England, France and Russia, for support. Under these circumstances, it is not strange that the idea of establishing over China a European government should have many adherents. English and French papers already openly advocate it. The spoils, in this case, are so immense, that England and France do not find it difficult to come to an understanding about a common policy. At all events, it seems that great complications are preparing in the east of Asia, and that China and Japan will be long under radical changes as British India.

LIFE INSURANCE AND HOMEOPATHY.

It has long been known to those familiar with the subject, that the rates of mortality among persons under Homeopathic treatment are much lower than among those treated by other methods. This is apparent not only from the reports of hospitals, infirmaries, and dispensaries, but is very glaring where the success of the two systems is compared in the treatment of epidemics, such as Dysentery, Diphtheria, or Cholera, or other diseases by rival physicians in the same community. In all these trials Homeopathy has shown its superiority, not only in relief from suffering while under treatment, and shortening of the course of the disease, but in the absolute diminution of the percentage of deaths. Thus far Homeopaths have been satisfied with the assurance of these facts, leaving the adherents of the Old School in the undisturbed possession of their heroic treatment, and its incessant bills of mortality.

But these results have at length become so glaring that they have forced themselves into the calculation of business men, and have appealed directly to the dollar and cent principle of life. As the liability of death is so much less under Homeopathy than under other treatment, it is obviously unjust that those only subject to that risk should pay the large insurance represented by the heavy rate of mortality of those under the common treatment. As a consequence, one at least of the London Life Insurance Companies, after a full and careful examination of the subject, from a mere business stand point, has reduced the rate of insurance for those under Homeopathic treatment to a ratio or percentage equal to their reduced rate of mortality, or hazard of life. The following statement, copied from the *Express* (London) Circular, contains an announcement of the fact. It remains to be seen which and how many of our American Life Insurance Companies will adopt a rule of discrimination so obviously just and reasonable.

LIFE INSURANCE AND HOMEOPATHY.

In December last the directors and shareholders of the General Provident Assurance Company, in London, held a meeting to consider the bearing of the system of Homeopathic medical treatment in the health and life of the Company. At this meeting it was determined to make an investigation into the hitherto unexplored region of comparative medical treatment, with a view to a change in rates in certain cases, if such change was deemed desirable. The directors, after obtaining the requisite data, submitted to the shareholders a proposition to open a special section for persons treated by the Homeopathic system at a lower scale of premium than that charged on other lives. The proposition was adopted, and the company are now working on this system. The London Homeopathic Review is very jubilant at the matter, and says: "It is not with individual opinion that our opponents have now to deal, not even with the opinion of such men as the late Archbishop of Dublin, the late Dr. Gregory, Professor of Chemistry in the University of Edinburgh; and the late Dr. Samuel Browne, a man worthy to rank with the illustrious Faraday; all of whom lived and died in the faith of the truth of Homeopathy, not to mention a host of other names of men, living and dead, in every department of literature, science and art. It is not with individual opinion, we repeat, that our opponents have now to deal. They are now confronted with the result of an investigation directed to be made by a body of commercial men, for commercial purposes, conducted with that marvelous precision which has exalted the investigations of the Assurance offices of this country to the rank of scientific verities, and indorsed by

men whose intellectual faculties, when called to decide, must have been in the liveliest exercise, seeing that they had to determine on a question in which they were without precedent for a guide, and in which their pecuniary interests were deeply concerned."—*Underwriters' Circular*.

GERMAN VIEW OF THE ASSASSINATION.—Schalze Delitzsch, the celebrated champion of the laboring classes of Germany, delivered on August 31st a remarkable speech at Nuremberg, on occasion of the gathering of associated working-men in that ancient city, in which he remarked that "there was no clearer personification of the great principle of liberty than the assassinated President of the United States." The representative of the principle may be murdered, but the principle which he represented survives. President Lincoln, the rail-splitter, died at the hands of the assassin, and immediately his post is filled by President Johnson, the tailor. What a remarkable coincidence that, just at the moment when the labor question agitates the world, two laboring men rise, by virtue of free institutions, to the highest rank.

COLORADO.

It extends across the summit and down both sides of the Rocky Mountains, and will probably be classed with the Pacific States, there are traces in various parts of the country of old mines which are supposed to have been opened by the Spaniards under the lead of Vasquez, in 1540. The natives were devoted to slavery and wrought under their masters for about 140 years, when they asserted their independence, drove out the conquerors, and closed up the mines. Gold placer mining has, however, continued in the neighborhood of Santa Fe up to the present time.

Correspondence.

FROM ELDER J. T. LANING.

Steamer *Leviathan*, near Memphis, Sept. 29, '65.

Dr. Litch—I ask the privilege of addressing a word to the readers of the *Herald*, respecting my past labors, and present whereabouts, &c. I have been laboring since the first Sabbath in June, till Sept. 16th, with the church in New York City, and am now on the way to New Orleans, where I have contracted to go for six months as a surgeon, U. S. A.

I have but little to write of the cause in the Empire City, that would perhaps be encouraging, and yet there are places where a person might labor with less satisfaction and less promise of good than have accompanied my efforts there during the past summer. The interest was small to begin with, and it will be admitted that during the summer, when many of the friends are out of the city, is not the most favorable time to look for great and immediate results to our labors in a city like New York. Indeed, I could scarcely say I have given it a fair trial, as much as I was there only during the Sabbath. We had, however, some very good and, I trust, profitable meetings.

There are a number of circumstances that operate seriously against the interests of the cause in New York, among which we may mention the scattered condition of its friends, the multiplicity of errors that have been associated with the truths we cherish, and the consequent division and sub-division of feeling, interest and effort, together with the disfavor that such heresies have brought upon the truth. But, to my mind, the great difficulty now in the way is to get those who profess to hold the truth to believe it is possible to do anything by a determined effort, toward building up a healthy interest. Some persistently stay away from the place of worship; others recommend a disbanding of all organized effort; and others, instead of seeking to provoke to love and good works, and exhorting one another to that end, speak only words of discouragement. There are a few, however, who believe that "he who is for them is more than all who may be against them," and continue to "hope against hope," "knowing that their labor is not in vain in the Lord."

I believe most firmly that a good cause, recognizing as a fundamental principle the doctrine of the speedy personal return and reign of the Saviour, will yet be established in the City of New York. I cannot otherwise interpret the phenomenon that God has given to some of his servants there such an earnest desire to witness so blessed a consummation. I wish I could prevail upon all the true friends of the cause, within the city of New York and vicinity, to be sanguine in this matter to such an extent as to lead them to sacrifice enough to make an effort; by joining habitually with the little flock, to whom it is the Father's good pleasure to give the kingdom, in the worship of God, and maintenance of those important truths that have been committed to our keeping. I wish I could cause them to realize that, in the coming day for which we look, it will be seen that God has not enlightened us merely that we may speculate upon the mysteries of the "everlasting kingdom," or hide our light under a bushel, or bury our talent in the earth, but that he has invested us with a solemn responsibility to be surely met when he cometh and reckoneth with his servant. I wish the Lord would open their eyes to see, as I see and as they will see by and by, that the very unaided and faithful efforts of a few who are striving to "occupy" till the Nobleman returns, will rise up and condemn them in that day because they "came not up to the help of the Lord, to the help of the Lord against the mighty."

Brethren, I shall have to bear witness to the Master against you that I preached over three months in the city of New York, during the past year, and some of you were not out once to give equitance to the word. And yet you would tell me, if I were to visit you, that you love this doctrine, that it ought to be upheld, that you find nothing like it anywhere else, and that other Christian denominations are culpable for not holding it up to the world. Why not cherish it yourself? Why not hold up the hands of

those who proclaim it? Why must you give liberally of your means to the support of churches where the truth is not so fully preached, and so grudgingly, if at all, to the support of the proclamation of "that blessed hope?"

Now, let me ask you this, favor, in the name of the Lord and of his cause, you who live where it is practicable to comply, and whose circumstances will possibly admit of it. When you shall read this letter make up your mind thus: "I will go next Sabbath to the church in Seventh Avenue, above Eleventh Street. I will continue to go every Sabbath while Providence permits. I will pray God to warm up my heart with love afresh to him and his cause; I will pray for the success of his ministers; I will avoid all questions that gender strife and ferment divisions; I will look continually to the settlement of a judicious pastor and the permanent establishment of a cause that recognizes as its dearest motto—'Waiting for the coming of the Lord Jesus Christ.'"

Let this resolution be made and carried out, and the little church which you now occupy, free of expense, will soon be found too small. God will bless you, and cause his face to shine on you, and "his way will be known upon earth, and his saving health among the people." During my recent labors in New York many strangers at different times attended my ministrations. I know they were frequently impressed with the truth, but you were not there to support the truth by your presence, and they were lost to the cause. With an active, zealous, devoted church, many might be brought to an acknowledgment of the truth, and become themselves warm-hearted advocates of a Saviour's claims.

I have addressed the above, principally to the friends in New York City, but it will suit other latitudes just as well. Wherever there is a languishing cause, and men and women whom God has brought to a knowledge of the truth, let them thus "strengthen the things that are ready to die." And it is written, that "they who go forth bearing precious seed, weeping, shall doubtless return again bringing their sheaves with them, rejoicing."

I propose in the providence of God to be absent six months and then return, and if the church in New York has not settled a pastor, I shall labor with them again as the way may be opened. Meanwhile, my brother, Rev. M. B. Laning, will supply there at least for the present, and I shall improve such opportunities as shall offer in New Orleans, or wherever else I may be ordered, to present the glorious gospel of the blessed God; to preach the doctrine of the power and coming of our Lord Jesus Christ. I shall write as frequently for the *Herald*, as circumstances will permit—probably every week—giving not merely a report of religious matters, but of things generally as they shall fall under my observation in the sunny South. I shall keep a journal daily, and shall furnish from that such incidents as I may judge to be of interest to the readers of the *Herald* generally.

And let me ask of you all, Christian friends, to remember me in your prayers, that God may preserve my health of body, keep me from the contamination of a wicked world, increase my love for him and the souls of men, open for me doors of usefulness, help me to improve the opportunities that shall offer and bless all the efforts that I may make from a sincere desire to glorify him, and crown them with abundant success.

I shall be happy to hear from any friends that may see proper to address me, though I will not promise to reply personally, unless it should be of special interest, as I have had more requests already to write than I can possibly comply with. I have chosen to let you hear from me through the *Herald*. I am not able at present to give my permanent address. Letters, however, addressed as follows, will reach me until further notice. Please see that they are addressed precisely as indicated, or they will miscarry. J. T. LANING, Acting Asst. Surgeon, U. S. A., care of Medical Director, New Orleans, La.

Yours truly in the Lord, J. T. LANING.

FROM BRO. J. SPARR.

Dear Bro. Litch.—After being confined to the house for five weeks, with the fever, I got so I could ride out and visit the brethren. I found them full of faith and love after attending your two weeks' meeting in the tent. This meeting was a great blessing to the church here, and not only a blessing to the church, but quite a number of our young friends who came forward for prayers at that meeting are thus far being faithful. I can assure you that you have many warm-hearted friends in this vicinity. Eld. Thurber has preached a few times here since the meeting. He appointed a meeting, saying, that he would preach a sermon on baptism. After the meeting was over, they went to the river where he baptized eight, most of which were young converts. So you see that God is favoring us with his mercy still.

Then let trials and afflictions come. We will keep the armor on. Till Christ calls us and our work is done. And then we will our reward receive.

Bethel Plain, C. E., Oct. 4, 1865.

FROM H. BITTLESTON.

Dear Bro. Litch.—Permit me, through the columns of your paper, to say a few words for the encouragement of the many friends and readers of the *Herald*.

In the providence of an all-wise God I was in the north-west part of Vermont, and as would be supposed by many, I accidentally went to board with a family of the Advent faith, though I am not disposed to think it was accidental, for I know that the way of man is not in himself; it is not in man that he walketh to direct his steps. Jer. 11: 23. Finding the *Herald* a weekly visitor to this family, and observing some of those precious, cheering doctrines brought to view in its columns, together with acquaintance formed of two noble-hearted Christian ladies, who love the cause as dear as their own lives, by their impressive way of conveying truth I was led to inquire Are these things so? I

was soon privileged to hear Eld. L. Osler, who visited that section of country, and being an anxious inquirer for truth, (and permit me to add) a prayerful listener, and from the clearness of proof brought to bear upon the subject, under consideration, I was forced to yield to my honest convictions that it was Bible, truth, and doctrine, throwing light on many passages of Scripture heretofore dark and mysterious, also giving me brighter and stronger hope of the future.

Trusting through the abundant grace in Christ Jesus I shall by fervent prayer be enabled to grow in knowledge and wisdom, and be made a blessing to the perishing thousands around us, I earnestly request your prayers in my behalf.

H. BITTLESTON.

Cairo, Ill., Oct. 1865.

Bro. Litch.—I have enclosed three dollars it being the amount of a small collection taken up in the Chapel on Sabbath Oct. 1st, in accordance with a suggestion in the *Advent Herald*, for the Freedmen's Mission. It is from a few hard working brethren, a poor widow, also a feeble saint, and small amounts from children, and others, who remember those who have been in bonds and those who suffer adversity and feel an interest for them that they should have the glad tidings of the coming kingdom made known to them. May God's blessing be upon them, and our brethren who are laboring to give them instruction, and we soon meet in the Kingdom of God.

HENRY LUNT, JR.

Kingston, N. H., Oct. 8, 1865.

Obituary.

HENRY L. HEATH.

Henry L. Heath died in Lunenburg, Mass., at the house of his father, Rev. Samuel Heath, on the 8th of October, at the age of 26.

"The morning flowers display their sweetest,
And gay their silken leaves unfold,
As careless of the noontide heats,
As fearless of the evening cold,
Nipt by the winds' untimely blast,
Paroled by the sun's direct ray,
The momentary glory wastes,
The short-lived beauties die away."

The subject of this notice was the child of many prayers, and faithful and early religious instruction. As he grew up to manhood he was an affectionate and dutiful son, tenderly beloved by his parents and only and elder brother. Early he gave his heart to the Saviour, and began to live for eternity. He was a lovely child, and was only too known to be beloved.

When the period arrived for him to choose a calling in life, he devoted himself to music, for which he had a passionate fondness. In prosecuting his studies he came in 1863 to Boston, that he might enjoy the instruction of accomplished masters, and sustain himself in turn by teaching others. His manly and courteous bearing and aptness to teach made him a general favorite, and promised him success in his vocation. But in the midst of his brightest prospects, disease laid its ruthless grasp upon him, and it soon became evident that beneath a glowing and ruddy cheek lurked that fell destroyer, pulmonary consumption. In the summer of 1864 he left for the parental roof, pleasing himself with the hope that relaxation from his close studies, and rusticating through the warm weather, would recruit his wasted energies, and he would return again to the city to assume his wonted round of duties.

But vain were all these flattering hopes. Like other consumptives, he sometimes seemed to revive for a little season but to be brought to a lower stage. Thus for fourteen months did he alternate, until it became evident, both to himself and fond friends, that death had marked him for his prey. But if he must in the bloom of life, he could ask for no more peaceful and happy departure. Till within a week or so of his death his voice held out, so that he could join with the family in their devotions. The last hymn he ever sung on earth, about a week before his death, was

"Jesus, leader of my soul,"

which he sung to the end. In his conversations with parents and Christian friends, he said that he felt as though he had not done enough for the Saviour. But he had the satisfaction of knowing that by his intercourse with those with whom he had come in contact, some had been led to the Saviour; and if the Lord saw that his work was done he was ready to go. In his last conversations with his mother he said he had no fear of death; he was in the arms of his heavenly Father, and was safe. After a free exchange of feeling and sentiment with his mother, he said he wanted to rest a little, and adjusting himself in his chair, he closed his eyes. In a few moments he whispered, "I am almost asleep," and in two minutes he ceased to breathe. Thus he rests from the toils of earth, and awaits the voice of the gathering angel and trump of God.

The writer had received a message from his afflicted parents to call and spend a night with them on his way to Conference, and arranged to do so. But on arriving at the Fitchburg Depot it was to meet the intelligence of Henry's death; and the visit was one of condolence with bereaved hearts, rather than Christian conference with a sick and dying friend. His funeral was appointed for Tuesday P. M., and we remained over to attend it. The services were held in the Methodist church, where the writer spoke to a well-filled house, on the Christian's future prospects. Both the pastors of the Methodist and Congregational churches took part in the services, and spoke of their intercourse with the deceased during his sickness. The Lord bless the bereaved and sorrowing family.

J. LITTON.

ILLUSTRATION OF SPECULATION.—A gentleman largely connected with oil speculation, and connected with a dozen or more oil companies, rolled up a fortune, it is said, of half a million in a few months. He made a splendid speculation in the purchase of a splendid building down town, for which he was offered fifty thousand dollars above what he gave for it, the day after he bought it. He held on to his oil stocks until he lost all

he made and filled. His building was sold for eighty thousand dollars less than he gave for it, and he is a bankrupt—a specimen of the sudden rise and sudden fall of much sad fortunes in New York.

DEATH OF STONEWALL JACKSON.

We copy the following from the *London Watchman and Advertiser*, the leading organ of the English Wesleyans:

It appears from the statement of a "Virginian," who has gathered all the facts from Jackson's officers, that Jackson had ridden out to reconnoitre, the night being a dark one except when the moon occasionally broke through black drifts of clouds. He had left orders behind with his men that they should be very vigilant, and fire on any one they saw approach, and particularly upon cavalry, should any appear, "for," said he, "as we have no cavalry about here, any that comes must be the enemy's." He rode off with a few members of his staff, his force being then so near the enemy that Federal skirmishers strolled in and were taken prisoners, amazed to find that they were actually within the Confederate lines. Jackson was about a mile away, listening intently for any sound from the enemy, when suddenly a volley was fired upon the party from his own force behind him. "The origin of this fire," says the Virginian, who has painstakingly inquired into all the circumstances, "has never been discovered," and after Jackson's death there was little disposition to investigate an occurrence which occasioned "bitter distress to all who by any possibility could have taken part in it." It is believed, however, that the Confederates saw the horses and men dimly, and believing them to be the enemy's cavalry, fired upon them. It was

fatal to several members of the staff, and Jackson himself galloped off into the woods close by to escape from it. Unhappily a brigade of his own men, drawn up within thirty yards of him, saw him do so, and believing that he was a part of an advancing force of federals, fired with such fatal precision that he was struck in three places, twice in the left arm and once in the right hand. "At the moment when he was struck," says the authority I have mentioned, "he was holding his rein in his left hand, and his right was raised either in the singular gesture habitual to him at times of excitement, or to protect his face from the boogies of the trees." It may be, however, that this gesture was intended as a signal to the brigade to cease firing; but his arm dropped directly he was shot, and his horse carried him on among the trees, until a branch caught him violently in the face and threw him back. Still he was not unseated, and catching the bridle with the broken and bleeding fingers of his right hand, he recovered the turnpike road, and succeeded in rejoining the surviving members of his staff. He sat on his horse a few moments, looking up the road towards the lines with apparent astonishment, and continued for some time to look in that direction, as if "unable to realize that he could have been fired upon and wounded by his own men." Captain Wilbourne, one of his staff, said to him, "They certainly must be our troops." He nodded his assent, and in a few minutes, finding himself exhausted by loss of blood, said, "You had better take me down."

He was lifted off his horse and laid under a tree, begging that the news of his being wounded should be kept a secret from his men.

Before there had been time to bring the doctor up, the Federals pushed on their lines so rapidly that the staff became anxious for the safety of their General, who was close to the enemy, and proposed among each other to carry him to the rear. Jackson said, "No; if you can help me up, I can walk." He slowly dragged himself, along towards the Confederate lines, the blood from his wounded arm flowing profusely over Captain Leigh's uniform, on whom he was leaning. At last they reached a litter, and Jackson was lifted into it. The Federals opened a heavy fire at this moment upon the road on which they were moving, and the officers who were with Jackson ordered the litter to be laid down, and threw themselves on the ground to escape the deadly storm, "which struck millions of sparks from the flinty stones of the roadside." Once Jackson tried to raise himself up, as if to look around him, but Lieut. Smith prevented him. On that awful road Jackson and his two officers were alone at that moment, the men who bore the litter having run off into the woods to get beyond the reach of the cannonade. Presently the fire relaxed, and Jackson was moved on till he came to the spot where one of his Generals, Pender, was stationed. Pender expressed his sorrow at seeing him wounded, and said he thought he should fall back, in consequence of his lines being much broken. But Jackson's officers repeat now that his eye flashed with its old fire, exhausted as he was, he cried out, "You must hold your ground, General Pender! You must hold your ground, sir!" It was the last order Jackson was destined to give.

The party moved off, and before long one of the men who carried the litter slipped and let it fall. It struck upon the hero's shoulder where the bone had been shattered, and his agony must have been extreme. He groaned for the first time, but soon afterwards, when an officer asked him if he would was painful, he said, "No, my friend; don't trouble yourself about me." At last they reached a hospital at Wilderness Run, five miles from the place where he was wounded. The doctors asked him whether they should amputate his arm if they found it necessary, and he replied, "Yes, certainly, do for me whatever you think right." General Lee meanwhile heard the news with deep grief, and sent a message to his comrade, saying, "I cannot express my regret at the occurrence. Could I have directed events, I should have chosen for the good of the country to have been disabled in your stead. I congratulate you upon the victory, which is due to your skill and energy." That was the last communication which ever passed between these two great soldiers. Soon after Jackson heard the letter read, pneumonia attacked him, and he gradually sunk. He

said once, referring to his wounds, "I consider these a blessing; they were given for some good and wise purpose, and I would not part with them if I could." He had borne all his sufferings with marvelous serenity and patience. Presently his wife, who had been brought to his side, announced to him that his end was approaching. He listened calmly, and tried to soothe her distress by answering, "Very good; very good; it is all right." Then he soon became delirious, and those who stood over him any that he used these words, as if giving orders, for an attack: "Order A. P. Hill to prepare for action! Pass the infantry to the front! Tell Major Hawks to send forward provisions for men." Then his manner changed. A smile diffused itself over his pale features, and he murmured, "Let us cross over the river, and rest under the shade of the trees." After this he spoke no more. So passed away one of the noblest spirits which had animated a desperate cause. He was buried in a little churchyard, with rows of his men near him, and a board over the head of his grave to tell who lies beneath.

RULES OF LIVING.—Hugh Peters, an English preacher of the seventeenth century, left as a legacy to his daughter, in the year 1660, some rules of living, of which other persons would reap the benefit if they would conform to his excellent standard. "Let thy thoughts be divine, awful, godly; thy talk little, honest, true; thy works profitable, holy, charitable; thy manners grave, courteous, cheerful; thy diet temperate, convenient, frugal; thy apparel sober, neat, comely; thy will confident, obedient, ready; thy sleep moderate, quiet, seasonable; thy prayers short, devout, often, fervent; thy recreation lawful, brief, seldom; thy memory, of death, punishment, glory."

THE STUDENT AND SCHOOLMASTER for October, fully sustains its high reputation as one of the best juvenile magazines published. Its pages are filled with interesting articles on scientific subjects, history, biography and topics of general interest. It contains, as usual, an original dialogue, and a speech marked for declamation. This feature makes it valuable to associations and schools, as well as to the family circle. Joseph H. Allen, publisher, Boston.—*Pittsburg Christian Advocate*.

A single grain of barley was planted by an agriculturist in the Isle of Man in 1862, and the same year produced three hundred grains. These were sown, and the second year's produce was about half a pint. These were again sown, and the third year's produce was fourteen pounds, which being again sown, have realized this year about seven bushels, covering a space of one hundred yards by five. Thus there has been produced in four years, seven bushels of barley from a single grain.

John Redman, a St. Louis black man, who died on Saturday, was clad in grave clothes and laid out in a coffin. While his widow and friends were weeping around, Mr. Redman raised himself up, and began to utter objections to the situation in which circumstances had placed him. After the paralyzed friends had recovered their equanimity, they helped the resurrected man out of his coffin, and he may keep out for many years.

"There is a time coming in every man's history when the knowledge of having been the instrument to pluck a single brand from the eternal burning, will yield more real satisfaction than the certainty of having accomplished the loftiest objects of literary ambition."

LETTERS RECEIVED.

Henry Plummer, J. M. Orrock, J. E. Van Derzee, M. B. Patterson, J. F. Palmer, A. Andrews; it was overlooked; M. M. Christie; Sophia Christ; it can only be sent by express; Benjamin L. Corey; D. Campbell; Geo. Locke; S. C. Buswell; James Austin; C. Patterson; S. Chapman; the money and letters were all received, and I wrote you as desired; Celine L. Corey; J. T. Laning; Luther Davidson; Henry Lunt, Jr.; A. F. Elser; G. H. Child; John Prezy; Richard Harrison; John Hanson; C. W. Learned; Seth Mann; E. Benedict; John W. Phillips; John Reynolds; J. I. Whitman; Emily Van Kleek; it was changed to Saratoga Springs, N. Y., according to direction, and is sent regularly.

NOTICES.

MEETING AT SNOW SHOE, PA.

Bro. Osler, Lord willing, will hold a meeting in Snow Shoe, Centre Co., Pa., commencing Thursday, Nov. 9th, to continue over two Sabbaths. Let there be a rally of the friends in that vicinity.

APPOINTMENTS.

Elder J. M. Orrock will preach (D. V.) in Roxham, in the evening of Saturday, Oct. 21st, and on the following Sunday at half past 10 A. M.; Moores, N. Y. in the evening, Roxham, Wednesday the 25th, and hold over Sunday the 29th.

ENGLISH BIBLES.

We have a few copies of English Bibles. Roan Gift edges, Brass rings, marginal references, 2 00
Diamond, 16mo. Calf binding, 1 50
Minion, Plain Sheep, 16mo., references between the verses, 2 25
Pica, New Testament and a grammar
Psalms, Roan Gift large, clear colored print, to Yonkers Oct. 21, 1865

JUDAH'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet words published a few weeks ago in the *Herald* under the head of "The Covenant of Redemption," to be sung to the air, "The Sword of

The Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

"Behold, I come quickly." "Occupy till I come."

WHOLE NO. 1274.

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Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

UNFULFILLED PROPHECY.

OPENING OF THE SEALS.

Dear Bro. Litch:—By your permission and kind indulgence, I have traced what I call the first outline of events, which the Lord Jesus disclosed to us on the opening of six of the seven seals, as found in the 6th chapter of what has been very appropriately called, the Book of the Second Advent. If that chain of events do not bring us down to the judgment of the great day, how can God use language which will convey to us the idea of the "great day of his wrath." Any scheme of interpretation which claims that the 6th chapter of this book has been fulfilled, would, if correct, prove that the judgment day is passed already. How many there are who act upon this presumption. After a careful comparison of some three score theories of this book, the following is about the best comment upon the opening of the sixth seal. There is the answer to the prophecy of the martyrs of the 5th seal. This was the day of vengeance to the pagan persecuting Roman empire on earth. It was a terrible overthrow of the wicked, when this great revolution took place, from paganism to Christianity, under the emperor Constantine. The language describing this change, is borrowed from the great judgment day, at the end of the world. This system of borrowing language has been practiced to such an extent that the whole firm of "Commentary and Co.," have become bankrupt.

Some four or five months ago, I submitted the following proposition to a paper in the West. In regard to all prophecy, (I refer to the "lively oracles of God," I give it as an infallible test, that when a prophecy is fulfilled, I can turn to the page on which an exact fulfillment is written. If I cannot find the event thus recorded in language as unequivocal as the prophecy itself, then I look for the fulfillment in the future. The fulfillment must be capable of such demonstration as to remove all cause of difference of opinion between any two honest seekers after truth. I referred to the 6th chapter of Revelation as a sample of unfulfilled prophecy. I now submit the proposition to the readers of the Herald, along with the brief comments I have offered in previous numbers. The western editor published the proposition in the number for Oct. 3d, and added more than a column of strictures in opposition. I do not complain of the delay in publishing the proposition, or the strictures he has added. He follows that beaten path of modern commentators mostly, a path which I have abandoned, and of which I shall have but little to say. There is one great advantage, however, to be derived from the many able and learned commentators who have gone before us. They have exhausted all arguments on the negative side of the real questions in hand, and left to us the easy task of taking possession of the positive teaching of the Bible. Things revealed belong to us and to our children, and the rich legacy we will have, despite all the legends of modern spiritualism—even when in its most respectable and orthodox garb.

Now take one out of the hundred utterances of the prophets relating to our Lord's first Advent, to illustrate my proposition. And all the 99 predictions were just as literally fulfilled as this one I shall instance. When Herod was troubled by the inquiry of the "wise men from the east," about him who "was born King of the Jews," he demanded of the chief priests and scribes, where "Christ should be born." Suppose they had replied to him in the language of modern spiritualizers, that prophecy was not to be understood literally, that there were some 50 or 60 different villages in which Christ might be born, and the meaning of prophecy must have a general significance, and not be determined by a specific event. Herod would have been as much puzzled to ascertain where to find the young child Jesus, as we modern students of prophecy to find the truth by wading through some 60 authors on the book of Revelation. The western editor in his stricture on my proposition, says, "The subject of unfulfilled prophe-

cy is becoming a question of great interest among the earnest seekers after truth," but gives the preference (if I understand him) to the maxims of interpretation by leading Protestant expositors from the great reformation down to within the last quarter of a century. He quotes from Mr. Buny a proposition in substance much like the one I have offered, with six objections which Mr. Buny offered against the figurative interpretation of the language of prophecy as follows, and I think valid objections.

1. There should be a natural and necessary clearness of all fulfilled prophecy.
2. The discordance of most Protestant interpreters, does not exhibit that necessary clearness.
3. The modern or, even heretical origin of this mode of exposition, contrasted with the apostolical view.
4. The historical research which this mode of exposition requires. (I should not seriously object to that.)
5. The exaggerated view of passing events on which such a fulfillment of prophecy is based.
6. Their unsuitableness to convince infidels, or profit the Church.

The Editor objects to these reasons as not being valid. He says to "this it may be replied, that the plainest fulfillment of prophecy has always been rejected by some, and will be to the end." Very well, so has every truth of the Bible. That is no reason why we should not contend for the faith once delivered to the saints. If we "have a sure word of prophecy," let us "contend for its sure fulfillment," discarding all guess-work in the matter. The editor is candid and liberal in his criticism, but I need not give all the points in his argument. We all wish for the truth, and nothing but the truth in this matter. One point of objection he raises to the literal exposition of prophecy I hardly think he would persist in, after due reflection. It is this: "The great mass of professed Christians are ignorant of both prophecy and interpretation. They have studied neither the one nor the other. How can the subject be clear to them?" I do not question the truth of this assertion, but if true, how much easier the literal rather than the mystical exposition of prophecy would be understood and comprehended by the mass of the people if the "Shepherds" would only feed the flock, instead of feeding themselves. If they would lead the people to the fountains of water, instead of "fouling the waters with their feet." One other objection, the most important of all, and I leave that matter. "All the prophecies," he says, "which relate to the first Advent of Christ are rejected by the Jews as well as infidels, while they are indisputably clear to the devoted and pious believers." That is indeed "clear and indisputable." And yet the hundred passages uttered by only six out of 40 of Gods prophets, thus clearly and indisputably fulfilled, are the most obscure in the whole book of prophecy, of either the Old or New Testaments. Only one tenth, of what God's prophets have uttered, by the power of the Holy Ghost, have ever been fulfilled in our world, if we demand of the historical record that the fulfillment shall be "clear and indisputable to the devoted and pious believers." Let us then ply ourselves to the work of clearing away obstructions, and we shall not only edify the "devoted and pious believers," but also do the first needful thing towards the conversion of the Jews and the infidel.

Suppose I go to a Jew, a serious one, and demand of him faith in Jesus as his Messiah, on the ground of 100 passages found in his much loved prophets, which were "clearly and indisputably fulfilled," and on the records of history. Give me an instance, says the Jew, of the "indisputable" fulfillment of our prophets. Well, turn to Micah and you will read; "But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." &c. It is my turn now, says the Jew, to demand of you Christians, that you believe that very prophecy. You deny that we are to have a "Ruler in Israel" for our Messiah. You say all the glorious sayings of the prophets, of what our Messiah will do when he comes; (tenfold more passages than you can show; had a reference to a child born in Bethlehem) are fulfilled in your churches! Besides, that child born in Bethlehem, turned out to be a "Galilean," was "called out of Egypt," and was "numbered among transgressors," as other prophets predicted. "Did not that refer to another personage?" Be calm, friend Jew, did not the prophets speak of your Messiah in these two characters, one of humiliation, the other of glory? (your Rabbis deceive you about that other person.) "All but the glory, if what Roman Catholics and Protestant writers say is the true fulfillment of prophecy." Hold on a little. Some Protestant writers have manifested a faith that Jesus the crucified, will come again, and fulfill all that was spoken of him by "Moses, in the Psalms, and all the prophets," even to the last or least "jot or tittle." "Who are they," the Jew might reply, only here and there one, branded as "literalists" and "Judaizers." No matter about the brand, or the few in number, if "Jesus of Nazareth," will come in

and do all that, will you now believe in him as your Messiah? Yes! "All hail to the Son of David," though born in poverty as was Jesus; if he will return according to Amos, (with which all the other prophets agree,) and "raise up the tabernacle of David that has fallen, and close up the breach thereof!" and will raise his ruins and build it as in the days of old—if as another prophet says, "He will come and set his foot upon the mount of olives, (though he be the crucified one,) and there exhibit "those wounds in his hands," we will "mourn for him (whom our forefathers crucified) as one mourneth for his first born."

And so I believe such an exposition of prophecy would take up every stumbling-block out of the way of the Jew. This Western Editor, has thus diverted me from my proposed reading of the Apocalypse, but my love for him, and regard for his criticism, must be my excuse. D. C.

Reprinted by request.

THE REST THAT REMAINS.

BY C. PATTERSON.

There remaineth a rest for the people of God,
And the dawn of that day is at hand,
When Zion shall rise from the moss-covered sod,
To dwell in that heaven-blessed land;

The land that by promise to Abram was given,
Which he and his seed should receive:
As he wandered abroad, as an exile is driven,
In faith yet the promise believed.

The land where the prophets and fathers have died,
Where the holiest men have been slain;
Where Israel once dwelt, in her glory and pride,
In the days of King Solomon's reign.

On the hills and the plains, where the Saviour
As the meek and the low Nazarine,
Where his blessings were poured on the vile and the good,
Shall the cloud of his glory be seen.

Where the horse and his rider hath vauntingly trod,
Where the soldier hath brandished his spear,
As they mockingly taunted the blessed of God,
Shall the throne of his kingdom appear.

By the green willow's shade, by the silvery tide,
By the spray of the sea on the shore,
Shall the good of all ages immortal abide,
When the days of their conflict are o'er.

By the stately palm, by the Jordan's dark wave,
Where the orange dispels its perfume,
Shall the remnant of Zion, redeemed from the slave,
Through the days of eternity bloom.

And there 'neath the boughs of the wild-blooming rose,
Where the waters are sweeping along,
On the banks of the stream where the tree of life grows,
Shall they chant their Millennial song.

Then the songs of the birds shall in harmony blend,
With the notes of the song of the free,
Mid the glories of Eden that never shall end,
When the days of Messiah shall be.

Original.

THE WATERBURY CONFERENCE.

WATERBURY AND ITS PEOPLE.

BY A PEDESTRIAN MISSIONARY.

The village of Waterbury, in Vermont, resembles the city of Jerusalem. Any one may if he pleases, satisfy himself of the verity of this assertion, by reading about the one, and visiting the other; "for then he will discover that both are beautiful for situation." It would be going a little too far to say of the village what the sweet singer of Israel in an extatic burst of patriotism said of the city, that it was "the joy of the whole earth," but if a lovely situation and a well-built village be what Byron calls "a thing of beauty and a joy forever," then the village must needs be the joy of its inhabitants. Imagine a gently undulating plain of about two miles in length, and a mile in breadth, surrounded on all sides by mountains of various forms and altitudes, some of which spring sheer up from the plain like earth-born giants, and standing right across the traveller's path say as plainly as mountains can speak, no road this way, while others are jumbled together in a state of the most admired confusion, as if coquetishly disposed to display their charms to the greatest advantage; imagine a pretty and well-built village, partly compact, partly scattered, with its two principal streets running at right angles with each other, planted with beautiful shade trees; imagine a large and handsome hotel rearing its head high above them, and three church spires pointing heavenward, relieved against the dark background of the mountains; imagine the many white painted houses, each with its little patch of garden ground in front, gleaming cooly from amongst the dense foliage, and speaking of comfort and competence; imagine all these things, gentle reader, and you will be enabled to form some conception of Waterbury. But do not let the wings of your imagination play just yet, for you have more work to do before you and I part company. Ascend those mountains and revel in the lovely scene which presents itself. "Heavens, what a goodly prospect swells around." Wherever the eye turns, it rests upon objects of beauty. Lofly mountains, sweeping vales, and waving woods. Not a square yard of level ground is to be seen. Hills peak o'er hills and Alps on Alps arise. The "Camels Hump" rears its lofty head to the skies, Mansfield hides its summit in the clouds. Each of them seems to bid defiance to the tempest, while on the other hand the lovely vales, beneath our feet speak of security, repose and peace. The only defect in

the landscape is the want of water. O for a gleaming lake studded with wooded islands in that beautiful glen to the left, and a brawling mountain stream in that one to the right! The scene would then approximate to perfection, but even as it is, the man who cannot admire it has no poetry in his soul. But observe, gentle reader, that at the moment you and I are gazing upon these wooded heights, the Green Mountains have belied their name. They have cast off their verdant covering, and clad themselves in a coat of many colors, for we are now in the midst of the glorious American fall. If they are more beautiful when they are green than now when they are arrayed in rainbow hues, they must be very beautiful indeed. And here I must confess to a longing. Had I been possessed of the power, I would for the nonce have stripped them of their gay clothing and clad them in imperial purple. "Sir," said Dr. Johnson to Boswell, "I have eaten of your Scotch barley broth, and hope to do so again." And so it is with the man that has seen a heath-clad Scottish mountain in a bright summer day. He will desire to look upon it again. But I must leave this subject. Even as the heart of the Duke of Argyll (See Scott's "Heart of Mid Lothian") "warmed to the Tartan," so does my heart warm to mountain scenery, but that is no reason why I should prose about it. Before taking leave of the subject however, I hereby give it as my opinion that the New Earth will be full of mountains, because it will be radiant in beauty, and mountains are beautiful exceedingly. There is comparatively little beauty in plains. To a lover of the aesthetic there is no beauty in Illinois. My heart would wither were I to dwell on a level plain. No amount of fertility would redeem it in my estimation. As Robert Hall said, "I would as soon think of looking for beauty in a meal-tub."

But as Edgar Allan Poe has it, "the people, ah, the people!" after all, the impressions one takes up of a place are to a great extent dependent upon the people who reside there. I doubt if I would have chanted the praise of Waterbury, if the inhabitants there had made themselves unpleasant. "Sunny Memories of Foreign Lands." Such is the title of a work written by Mrs. Harriet Beecher Stowe, giving an account of a visit to Europe. Sunny Memories of Waterbury. Such I think would be an appropriate title for any account I have to give of that village. It has been my privilege, owing to the nature of my vocation, to be dependent to a large extent on the hospitality of others, and I believe I know a great deal about it. But although I think highly of the feeling of hospitality in the Eastern townships, I am inclined to think it is fully equalled by that of the good folks of Waterbury. Nothing can exceed their kindness. The poet Shensone says:

"Who'er has trod life's weary round
In whatever lands he may have been
Will sigh to think how oft he found
His warmest welcome in an Inn."

Alas, for poor human nature. It is not a thing to be proud of, for it is but too true that the warmest welcome is frequently extended to the man who has got the longest purse. Still, however, there are exceptions to the rule, and some of them are to be found in the Gree Mountain State. Ministers as a general rule have not got long purses, and folks that come to Conferences of the Advent Church, although perchance they may be among the excellent of the earth, are not commonly celebrated for wealth, neither do they come to spend money. And yet so far as my personal observation goes, they were as kindly welcomed by the people of Waterbury as if each one of them had been a Rothschild, with a bundle of bank notes in his pocket, none of which he meant to carry away with him. The number of guests entertained in some of the houses was almost fabulous, and therefore I think my wisest course will be not to give figures, lest I should be thought guilty of exaggeration, but whatever numbers came, there was apparently, as in the case of an omnibus, always room for one more. From this circumstance I am inclined to think that the Waterbury friends must have been practising some optical delusion upon their guests, whereby they made it to appear that their dwellings were made of wood or brick, when in reality they were constructed of India rubber.

But descending from generalities and coming to particulars, there is one class of citizens, very small in point of numbers, but very influential in point of position, who are deserving of special notice, and that is the ministry. It is too often the case that the Christian ministry in other localities look askance upon their Advent brethren, and even throw obstacles in the way, and refuse to have any fellowship with them. Such was not the case with the ministry of any denomination in the town of Waterbury. As the Advent church was too small to contain the number who wished to attend, Bro. Parker kindly gave the Conference the use of the Congregational church, while on the Sabbath the pulpits of Methodist and Baptist churches both at the village, and at the Centre were filled by Advent ministers, as was also the pulpit of the Methodist church at Montpelier.

And now the question occurs, will any of our Waterbury friends be likely to be losers by reason of all the trouble and expense to which they have put themselves in this matter of the Conference? That will depend to a great extent upon the motives which influenced them; but granting that in acting as they did, they had in view the Apostolic injunction, "Whether ye eat or drink, or whatsoever ye do, do it to the glory of God," then the only answer that can be given to the question is, that they will be gainers. The Conference was assembled to promote the cause of God, and was in the main composed of those who are numbered among the people of God. In entertaining them therefore they were entertaining Christ, for Christ himself has said, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me." While therefore the people of Waterbury did well, let it not be forgotten that these words have a double signification. They did well by the Conference, but they also did well by themselves.

Perhaps it might be expected that an article headed "The Waterbury Conference" might have contained some account of the Waterbury Conference, and not of the town of Waterbury and the inhabitants thereof. Such expectation would not be unnatural, and therefore perhaps it may be gratified on some future occasion.

Spain, who thinks of Spain as a field for evangelical effort. And yet Spain is one of those nations to whom this gospel of the kingdom is to be preached in spite of Roman priests or intolerant rulers. The following letter which we find in the *Review*, will cheer the hearts of the lovers of Jesus. Read and give thanks unto the Lord.

LETTER FROM MANUEL MATAMOROS

The following translation of an interesting letter from Manuel Matamoros has been forwarded to us for publication:—

"Barce-Bonnes, July, 1865.

"Honorable and beloved Sister,—The great Christian interest you take in the evangelization of poor Spain lays on me the sacred obligation, which I gladly fulfill, of writing to you on the subject, and expressing in the name of the Lord what I believe to be the immediate need of the work.

TWELVE YEARS AGO AND NOW.

"Twelve years ago the name of Spain scarcely occupied a place in the conversations of those who dedicated themselves to the service of the Lord. At that time our country gave no signs of love for evangelical truth; but now, beloved sister, in spite of all the grave difficulties, on account of which Spain has been cast aside, we see her bosom agitated by the Christian faith, producing effects which encourage our souls to render many thanks at the throne of Jehovah. Now, after a fierce persecution, which has left behind it the ruin of many families and the loss of health to many of the persecuted, after Spain has been the theatre of desolation and malice, no want of valor characterizes the conduct of the Christians of that personal church; but the most holy enthusiasm, the most pure life, the courage and zeal of those who believe in Jesus as the fountain of life eternal, who remember his promises, and under the influence of faith follow with joy the way of everlasting life, showing to the world what the way is, and what is its glorious end. Yes, beloved sister, formerly a deep panic had hold of the Spaniards, and owing to this terror the Word of God was not even read; but now, on the contrary, this Word of life is not only read and admired, but sought for and loved by many hundreds of my countrymen.

"Confidence has taken place of the panic, and we see no longer our brethren holding their creed in secret, but believing Spaniards are sending their sons to Protestant colleges, thus making their opinions known, and thanking the Lord for sons who devote themselves to the work of the gospel.

THE SPANISH STUDENTS AT BAYONNE.

"On my departure from Spain I proposed and worked, with the protection of the Lord, in the establishment of a preparatory school in Bayonne, for young men who desire to devote themselves to the ministry of the Word, and who might need the knowledge of French and other foreign languages to qualify them for more advanced studies, and thus enable them to extend their influence in the sphere of their ministerial labors. After a time the Committee at Paris appointed two venerable pastors to inquire into the present condition of the young men, and their progress in their studies. Well, beloved sister, the result of this inspection has been most satisfactory: our young men have progressed in a visible rapid manner in all their studies, the principal part of which are Biblical.

"These pastors, convinced of the utility of this work, have begged the Committee to extend it. In the various ways in which they have noted the results obtained since the examination, they have seen evident tokens of the blessing of Jehovah on that establishment dedicated to the honor and glory of the divine name.

"There are in Bayonne six young students engaged in this manner, but these are not the only Spaniards to be met with in a similar position, for there are some occupied in more advanced studies.

THE SPANISH STUDENTS AT LAUSANNE.

"On my arrival in Switzerland, and after having carefully considered all the benefits which might result from the preparation of the latter class of young men for the work in Spain, I began to labor for this object; and soon the Lord blessed our humble efforts, and the number of our students in Switzerland increased to five. I may tell you that these studies have been extremely profitable to myself. That time thus spent has brought great blessings to my soul from Jehovah. That institution, in all its studies, and in every step of its proceedings, acknowledges one centre, which is Christ, with which all are united, from which everything diverges, and from which nothing is separated. The fraternal relations existing between students and professors produce an excellent effect, without diminishing the respect due to the latter. The courses of instruction are given by persons of known piety, in such a manner as to edify and promote a spirit of love for the work of the Lord. I repeat that they have been a means of positive good to my own soul. But the Lord has granted me another privilege, in the Spanish work in Lausanne, which has been attended with many certain and blessed results.

"Mrs. L. Bridel, a lady of uncommon experience, and eminent piety, is what may be called the heart of this hopeful enterprise. She has been a good mother to me. I have enjoyed real blessings from being in her company, and trust I have made progress in the way of eternal life. My young countrymen find also in her a mother, who watches over them in everything for their spiritual good and temporal welfare. She makes the care of souls her principal work. Mr. Bridel also, with his grave and studious character, his experience of young men and admirable tact, mixed with a holy gentleness, leads our young students to feel the importance of the work to which they have dedicated themselves.

"Our work in Lausanne is the continuation of the preparatory work at Bayonne. At the former place, our young men who need it acquire a knowledge of the French language, that they may be able to enter upon higher studies. The number of young men at Lausanne will very soon be increased to eight, who, being added to those of Bayonne, and to one other in Geneva (my beloved fellow-prisoner Carrasco,) we shall be able to count fifteen young Spaniards studying for the work of the Lord.

THE SACRIFICES TO BE MADE.

"We must not forget to state that our young men who have spent in Lausanne their precious years, in important studies, will be a blessing to many Spaniards in the several pursuits of barrister, merchants, etc. I repeat, that these brethren in a manifest way show their sincere love to the work of the Lord, and the holy faith which nourishes their souls; for, in leaving their families to devote themselves to study in Protestant colleges, these young men have had not only to give up every other future provision, but to undergo the anathema of a fanatical society. They have faith to devote themselves to a good and holy work, which gives an inexpressible joy to their souls; to a work persecuted in Spain, and which affords no other prospect than hard trials. Those parents who send their sons to Protestant institutions remain under the anathema of the intolerant society which surrounds them. In the midst of all they bear an excellent testimony."

"It is extremely comforting to me to be able to inform you that more than fifty have begged that they might come and take part in this work. Ought we not to pray for poor Spain, whose great need is thus indicated? Yes, dear sister, so much the more as these results are the fruit of prayer.

SPHERES OF USEFULNESS.

"Many ask me in their unbelief, What shall we do with these young men, when they have finished their studies? This is a question which should be answered not so much on paper as in every other possible way.

"We must not forget to state that we have received proposals from Mexico to send missionaries there; also from Monte Video and Beaunos Ayres, where Spanish congregations are formed and are in need of ministers; there is a congregation in Bourdeaux in a similar position. In Africa and Spain, also in the vicinity of the Spanish frontier, are many which I could name. Our evangelicallaborers are received and listened to in Algeria with enthusiasm and love. The word is making rapid progress in Spain, and is also felt out of it among the Spaniards who live in Marseilles, Bourdeaux, Bayonne, and other parts. Are not these manifest signs of the great love of God towards Spain, and full of promise for the future?

EVANGELIZATION OF WOMEN IN SPAIN.

"In addition to what is now doing for the education of young men, there is another important and deeply interesting work, of which I now desire to speak. It is true that we have young men who are studying and preparing for the gigantic struggle which will shortly take place in Spain; it is true that our work is making progress; yet it is also true that, owing to the state of society

in Spain and other causes, the work amongst women is surrounded with difficulties. And yet the heart of the women in Spain is not less open to receive the gospel than that of the men. Our difficulty does not arise from any opposition on their part to the Word of God; no, our difficulty lies in the fact that we are unable to reach them except indirectly. Now, this all-important and indispensable work—the very heart, so to speak, of the work of evangelization in Spain—can only be accomplished through women. Women alone can reach the mothers and daughters of the family, and carry the gospel into the centre of the domestic circle, which is almost inaccessible to men in Spain.

"Deeply convinced of the necessity of this work, I have already begun by bringing to Lausanne the only daughter of my beloved friend and brother in Christ, Miguel Trigo. But, alas! the climate of Switzerland is too rigorous for the constitution of young Spanish females; and for this and other reasons I think a more southern climate desirable. I know of several who are willing to come, and I consider the best age to be from eleven to twelve.

"The object would be to give them solid Christian education, fitting them for the sacred duties of daughters, wives, and mothers, at the same time that they were instructed in all the branches of a good general education, which would enable them to fill any position in society in which they might be placed. They should also be accustomed to attend hospitals, to visit the sick, and trained up in the exercise of other works of Christian love. Great good might also be expected, with God's blessing, from the fact of their living in a Christian household where spiritual life was a reality. It would be a work of faith, and I know many difficulties would have to be overcome; but they must be met by prayer: it is a work of prayer, and by prayer alone can it be carried on."

GAMBLING.

It may seem needless in a Christian community to enter a formal protest against gambling in any of its grosser forms. Few indeed are so lost to virtue as to openly defend anything so vile. As well attempt to vindicate murder, arson or treason. We can scarcely imagine a scene of horrors (this side of perdition more revolting than the gambling hells in some of the large cities of Europe and America. The cool and crafty villain who, with sardonic smile and basilisk eye, allures and ruins his victims, just as the rattlesnake charms and destroys helpless birds, is truly a fitting type of fiendish cruelty, a worthy son of his father, the devil. And the poor wretches who, with compressed and pallid lips, hollow and bloodshot eyes, and veins distended like whip-cords, watch the throw of the dice or cards, or the turning of the wheel on which the last hope has been staked, may well represent the lost spirits in Avernus.

For such outrageous villany few will attempt to plead. The arch-fiend always plays a losing game when he thus displays the cloven foot. He is therefore seldom seen in his true character, but commonly assumes the garb of an angel of light. Gambling is made to wear the robe of virtue, so that unwary Christians are beguiled into friendly alliances with the vile impostor. Charitable institutions, and even churches, have taken the disguised fiend into favor as a valued helper. Lotteries, ring cakes, and arrow tables are made to do service as legitimate means to worthy ends. And we are told that "such things are innocent and very profitable. Much more money can be raised so than by any other way." What is this but the infamous doctrine in another form, "The end sanctifies the means?" Is not this doing evil that good may come? Are pious frauds a Christian mode of promoting truth and virtue? Then virtue and vice are interchangeable terms, and Christ and Belial are in harmony. The whole system of raising money by using gambler's tools looks very much like a partnership with Satan for the sake of the profits.

What is the essential wrong in gambling? Is it not obtaining a value for which no equivalent is returned? If a person buys a lottery ticket in hope of getting an article worth more than the sum he pays, he of course expects to get so much out of somebody else. What he gains some one must lose. Is not this the very essence of gambling? It will not do for him to disclaim all intention of wrong. The evil is too patent for that. If he gets more than he honestly pays for, he defrauds some one to just that amount. Is not that the same as robbery? Nor can he screen himself by pretending that he gets it from wealthy men, who do not feel their loss, and that he intends to devote it to benevolent purposes. Robbing Peter to help Paul is rather doubtful philanthropy. The most notorious robbers of modern times have justified their villany on precisely the same ground. Said one of this class: "I find too great a difference in wealth among men, so I go for the leveling system. I take from the rich and give to the poor." But with all his generosity he had to stretch the hemp.

"Pity he was so fond of adventurous life's variety. He was so great a loss to genteel society."

But this is not the worst view of the case.

the same time pushing other warlike enterprises, Prussia and Austria have just divided the spoil robbed from Denmark, and Greece seems ready to indulge in the luxury of a revolution. The Peace society has a great field for operations. It need not fear that it will get out of business for a long time to come, and the millennium seems to be as far off as ever.

BRO. CHILD.

We have just received a letter from Bro. Child. He was at Philadelphia, where he met hospitable entertainment, medical treatment and nursing from Mother Lye; and he is fast improving. He expects to be in New England soon.

News of the Week.

THE FENIAN BROTHERHOOD.

The Fenian brotherhood in the United States have recently held a convention at Philadelphia, and organized the Irish Republic. The Constitution is after the model of the United States. They have elected their officers and Congress, which has also held a session and organized their several departments, establishing the various Bureaus, such as the departments of Finance, of War, and of the Navy. They propose to take possession of Ireland and establish their government there.

There is a general belief that Wirz, the Andersonville jailor, who starved and poisoned the Union prisoners, has been convicted and sentenced to be hung; but the decision has not yet been made public, nor will it be till the President has acted upon it.

DREADFUL SHIPWRECK.

The English papers give the particulars of the loss of the American built ship Eagle Speed, while on her way with four hundred and ninety-seven coolies from Port Canning to Demarara. The wreck took place near Halliday's Island, August 22, and the fatal results are thus described:

Three of the Eagle Speed's boats were launched, manned by the crew. Including the coolies who threw themselves into the water on hen-coops, the boats saved one hundred and sixty-nine, and all the Europeans. Captain Hoskins' boat made five trips, but the others were soon smashed; one of them had at half-past twelve brought off the captain, whom his own crew refused to help.

The steamer Lady Elgin, which was near, left for Port Canning; no hint was given to three hundred miserable wretches who were sinking, to launch the ship's cutter, which had not been used, though the one European left and five negroes did do so, and with thirty coolies were afterwards found by the steamer. The ship continued to float all that night, and did not sink till seven on Wednesday morning, justifying the opinion of Captain Hoskins. "Considering the rate at which the ship was sinking, I was sanguine that we would have succeeded in getting the greater portion of the coolies out." Two steamers were at once sent round from Calcutta, and the Lady Elgin returned from Port Canning. They found three coolie lads on the mast of the wreck, and saved about sixty more who had floated to Halliday's and Butcher's Islands, where the tigers are said to have destroyed some. The coolies assert that the last European attempted to fire the ship. Of the four hundred and ninety-seven coolies, two hundred and sixty seem to have perished on that terrible Wednesday morning, or afterwards in the jungle.

THE LINCOLN MONUMENT.

The National Lincoln Monument Association have issued an appeal to the people of the United States to provide means for building a monument at Springfield, Ill., to Abraham Lincoln, and will soon present their plan of operation and urge immediate action throughout the country. No doubt the loyal people, old and young, male and female, will desire to have a part in the work, and they all have the privilege.

Correspondence.

FROM ELDER J. T. LANING.

Corps D'Afrique, Gen. Hosp. U. S. A., New Orleans, La., Oct. 6, '65.
Mr. Editor:—I left Bristol, Pa., via Williamsport, for this place, Sep. 22. Stopped over the Sabbath at Williamsport, with my brother-in-law Mr. H. Borden, and met with some old friends of like precious faith. Started from there at 1 P. M. Monday, 25th ult., and reached Cairo on Wednesday night, where I received a welcome in the family of Bro. C. Lawe, formerly of Philadelphia. I remained there until the next evening, when I took the steamer Leviathan, for New Orleans. This is a splendid boat, and is said to be with the exception of the Ruth, the finest boat on the Mississippi. The fare on this line from Cairo to New Orleans, including board, is \$40. On other lines it may be obtained for one half the amount. I had Government transportation however, and all my expense was for board, which was by General Orders, fixed at 75 cents per meal for officers. The boat was pretty well crowded with passengers, who appeared to represent all the various sections of the country, though principally from the South. These had mostly doffed their military grey or butternut brown, and could scarcely be distinguished from ordinary white men. The discussion of politics appeared to be almost entirely avoided during the early part of the trip. In fact I did not hear the subject broached at all, until we were below Vicksburg. I was led to suppose from this studied silence, that the people of the South had determined in spirit as well as letter to accept the facts that the war has determined, and return in good faith to the pursuits of peace. To some extent no doubt this is true, but from subsequent observation, I am assured that there is a large proportion who entertain still the most unfriendly feelings toward the Government that has triumphed over their treason, and only submit because it is their inextinguishable fate. This element is like the Iron and Clay of Daniel's vision

they may mingle themselves with the seed of men, but they will not cleave one to another.

At Vicksburg a number of ex-rebel soldiers, some just pardoned, came on the boat. They were mostly quiet, but it was only necessary to give the occasion, and they were prepared to hurl the most bitter invectives against the Government and the Yankees, whom they fancy are represented by it.

One of these retained his uniform, even to the military buttons, and though he conversed freely and kindly with myself and others, on the events of the war and the return of peace, yet it was evident that his buttons were worn in a spirit of bravado and a desire to elicit sympathy from that large class capable of furnishing it within the limits of the once so called Confederacy. I heard this man remark to a political friend of his, who spoke of his retaining the uniform, "yes, and if I have any friend, when I die I shall be buried in it." When we arrived at New Orleans, this man with others, went ashore, and in about an hour came back in high dudgeon because a Federal officer had ordered him to take off those buttons within five minutes, or he would have him shut up in jail. The buttons came off, but what an excitement among his fellow soldiers when he related the story of his wrongs. It was in vain we told them of the General Order, or of the impropriety of keeping up distinction among citizens of the same country, or of the folly of wearing a Confederate uniform when there was no Confederacy to represent. They had as good right to wear their buttons as we had to wear the Yankee buttons. "Yankee buttons?" said I. "You mean the United States uniform buttons?" "Yes," "Those," said I, "are the military buttons of the United States Government, under which we live, the Government under which we were born. There is no other here. He who recognizes any other, is a traitor, and if disaffected toward this Government ought to leave it."

I have found this to be the best way to talk to these men. They respect you more than if you seek to conciliate them. It is proper to state that these men were Texans, and as far as my experience goes, I have found them to be the most unreasonably bitter in their hatred to the Government. I had from the lips of these very men that "They entered the service with the determination to show no quarters to prisoners. They raised the black flag, and put it by only on compulsion of authority outside of their state organization, and superior to it. The raising of the black flag has been disputed, but there is no possible room to doubt, it being admitted boastfully by men from the very regiments that did it."

Each evening after supper an orchestra composed of colored waiters on the boat, discoursed some good music, which was accompanied with dancing by the ladies and gentleman passengers. On the first evening there was some timidity manifested on the part of the ladies and gentlemen who were strangers to each other. The leader of the band often having called out in vain a number of times for parties to a quadrille and having played for an hour, started to go away dryly remarking, "The culled troops fought nobly—but the whites didn't come up." They were, however, recalled, and then—"On with the dance, and all went merry as a marriage bell." At first, I supposed that the different sections of the country were represented in this amusement, and I thought, "well, it is better to dance together than to fight." But I afterwards learned that there was a sort of exclusiveness about it, that recognized no one freely but those of the South. A few, possessed of considerable assurance, pushed themselves forward, but did not meet with a very hearty reception. On the last evening but one previous to reaching New Orleans, the clerk of the boat came to me and invited me to dance, remarking "he had told a lady that he had invited a Confederate officer that evening, and it was no more than right to ask a Federal officer also." He therefore proposed to introduce me to the lady, &c. I declined. "My early education in that direction was sadly neglected." So I didn't dance. We had preaching on the Sabbath twice, by an Episcopal clergyman from Baton Rouge. He spoke well in the A. M., dwelling on the subject of the Lord's coming, as an antidote to worldliness—very appropriate I thought. He appeared to talk as a man whose "eyes had been opened." I conversed with him the next day, and found him to be a very pleasant man, but having no definite intelligence on the subject, though he admitted the Lord would come personally before the Millennium.

We reached New Orleans, at half past eight o'clock, P. M., Oct. 3d. I stayed on the boat till next morning, and was almost devoured by mosquitoes, having no net. Next A. M., reported to the Med. Director, and was assigned to duty at the Corps D'Afrique, Gen. Hosp., U. S. A. Here I have comfortable quarters—rooming next to another surgeon from Philadelphia. I met with a friend here who was on duty with me at White Hall Hospital, ordered down to this depot last May. He was very glad to see me, and will probably be ordered on duty where I now am. Yours &c., J. T. LANING.

FROM ELDER I. R. GATES.

Dr. Litch, Dear Brother:—Permit me through the Herald to express my gratitude to my Heavenly Father for the precious Conference we had at Waterbury, Vt. To meet so many dear fellow-laborers in the cause, and so many good and precious brethren and sisters of like precious faith was truly delightful. It was an antipast of heaven to my soul. Yes, it was glorious. All had the good of the cause at heart, while love and union prevailed among all. Bro. Osler and I staid and continued the meetings until Monday evening.

Bro. Canfield is one of the excellent of the earth. May he have many souls to shine as stars in the crown of his rejoicing in the day of his Saviour's coronation.

Philadelphia, Oct., 23, 1865.

THE END OF ANTI-RENT.—The Troy News of Sept. 30th says: The final and sad

end of Anti-Rentism in this country was reached last week by a judgment confirmed in the suit of Van Rensselaer against Martinus Lansing, a respectable and wealthy farmer of Greenbush. The papers were filled in the County Clerk's office in this city at 4: 20 P. M., Tuesday, and about the same time Deputy Sheriff Griggs with a party entered the premises, drove out the inmates, and took complete possession. The farm is probably worth \$20,000. This is doubtless a final and complete loss of the premises to Mr. Lansing, and is a forerunner of what is likely to occur in other cases now in litigation. Anti-Rent put itself above the law. It went into politics, and was ruined.

NATIONAL FAITH.

No nation can be powerful enough to disregard this sacred bond. Character, fame, and prosperity itself are all dependent upon its observance. But the national faith is solemnly engaged, first, to the national freedmen, and secondly, to the national creditors. No undertaking can be more complete and inviolable because it constituted the consideration for those services and supplies by which the life of the Republic has been preserved. The national faith is pledged to the national freedmen, not only by the act of Emancipation, which, in its very essence and from the very nature of the case, is a "warranty of title," but also by the plain and positive promises of the Proclamation, that "the Executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons." Words could not be more binding, and the history of their introduction testifies to their significance and efficacy. They were not in the original draft by President Lincoln, but were inserted, at the suggestion of Mr. Seward, when the Proclamation was read to the Cabinet; and there they stand without any limitation of place or time, binding this Republic in its national character, through its Executive, including the military and naval authority, not only to recognize, but to maintain the freedom of the emancipated slave; and this is to be done, not in any special locality, but everywhere, and not for a day or a year, but for all time. Our obligation to the national creditors is of the same validity, approved by successive acts of Congress, ratified by the popular will, and fixed beyond recall by the actual enjoyment of those precious fruits for which the debt was incurred. Repudiation of our bonds, whether to the national creditors or to the national freedmen, would be a shame and a crime: and the national faith is irrevocably pledged to the two alike. Here is the Proclamation, and here is the Treasury note. Look at the signatures and look at the terms. The former is signed by the President himself, Abraham Lincoln; the latter is signed by an unknown clerk, whose name I cannot decypher. The former is stronger, and more positive in its terms, than the latter. The Treasury note simply says that it is "redeemable after a certain date," and that "this debt is authorized by Act of Congress." The binding terms of the Proclamation, which I have already read, are solemnly enforced by that memorable invocation at the close: "And upon this act, sincerely believed to be an act of justice warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God." Thus religion comes to confirm the pledge with sanctions of its own. That pledge is as enduring as the Republic itself.

Such are the supreme objects now at oar—the National Security and the National Faith, or the two absorbed into one, Security for the Future.—Sumner.

CAPT. HALL'S ARCTIC EXPEDITION.

By a whaling vessel arrived at New London from the Arctic Ocean we have advices from Capt. C. C. Hall, the explorer, who left the United States in 1864. Mr. Hall's letters were expressed 150 miles over the ice by dog-sledges to reach the open sea. He writes in good spirits, having obtained from the Esquimaux much valuable information in regard to the Franklin Expedition. Up to the departure of Capt. Hall on his expedition, the latest intelligence from the Franklin Expedition was the paper found by McClintock in 1859, at Point Victory, on the N. W. coast of King William's Land, dated April 25, 1848. This important paper was signed by James Fitzjames, captain of the Erebus, and F. R. M. Crozier, captain and senior officer. It contained two records. The first had been made May 28, 1847, and at that time all were well. The second, written on the margin of the same sheet, stated that the ships Terror and Erebus were deserted on the 22d of April, having been beset since the 12th of September 1846. "The officers and crews, consisting of 105 souls, under the command of Capt. F. R. M. Crozier, landed in lat. 69 deg. 37 min. 42 sec. N., long. 98 deg. 41 min. W. Sir John Franklin died on the 11th of June, 1847; and the total loss by deaths in the expedition has been to this date 9 officers and 15 men." Capt. Hall has learned that three men survived the rest of Franklin's Expedition at least one year after the dates given above, one of whom was Capt. Crozier, who succeeded Franklin in command. These three men were in good health and condition a year after the loss of the ships, and two years after the death of Franklin, and may yet be found among the inhabitants of the frozen regions. Capt. Hall expects to continue his explorations until the summer of 1867.

WAYLAND AND CHANNING.

Dr. Wayland is, perhaps, best portrayed by comparing him with his fellow-independent, and for years his neighbor, Channing. How different in look and character, yet how true to their great mission as champions of liberty and humanity! Wayland, tall, massive, severe, with quite as much the look of a great captain as a great divine, with eye piercing, his shaggy brows like an eagle from his eyes, Channing, small, delicate, mild and almost feminine in refinement, and with

an eye dove-like in its aspiration and love, yet with an interior dignity that fully matched him with his peer, and gave a majesty that no man dared trifle with; both were kingly in their way, and no one would ever think of laying a familiar hand upon either of them. Wayland looked more to facts and working principles; Channing more to ideas and their intellectual bearings; the one went more for truth for the sake of duty; the other more for truth for its own sake, quite sure that duty would follow in its train.

As moralists and theologians they labored alike for the elevation of men, but in widely different paths. Wayland distrusted men, yet went among them and led them; Channing trusted and praised them, yet was much of a recluse, and did not affect the busy street or the stirring crowd. Wayland preached total depravity in theory, yet was earnest to bring God's grace down to men as their greatest need; Channing preached the excellence of human nature, but was never content to leave it to itself, and sought to lift it into communion with God.

The one had the more logic, the other more eloquence, while both on great occasions reasoned with logical cogency and spoke with electric fire. They differed in their antecedents and associations. Wayland lived among the Baptists, and his opinions were of the theoretic school, and legitimated itself by God's Spirit in direct action upon the converted soul. Channing lived among the liberal humanists of Boston, and their Unitarian independence rested perhaps too emphatically upon their high culture and exalted humanity. Both were lovers and preachers of Christ as human and divine, and were guiltless of the new folly that presumes to have outgrown Christ in its high illumination. Each could learn something from the other, and perhaps both might have learned from greater masters of thought and deeper students of history how to enlarge individual independence by broader fellowship, to integrate personal limitations by wider catholicity, and to see the union of all truths and the continuity of all forces in the great providential world-life that some call civilization, and others call the divine kingdom or the universal Church.—Osgood.

HONEST LABOR.

A life of honest labor, with the simple reward of contentment, is the nearest approximation to happiness which man can accept here. The temptations to enter into business life, and then into the pursuit of wealth, are vastly increased in our own time. The past few years have been remarkable in this respect. The young man has seen, or thought that he saw, the rapid accumulation of colossal fortunes by men of his own age and class, and has felt the bonds which held him back to be very galling. "If I had only the capital!" is his constant exclamation, accompanied with the conviction that only that was wanting to insure him a brilliant career of success in the pursuit of money-making. He has not thought of the other side of the picture. The apparent success of the few is always visible, while the bitter disappointment, agony, and sometimes shame of the many who fall are hidden out of sight. If the true story could be told of any generation of men in this city, who have gone into the pursuit of fortunes, the lesson would be startling. The number of successful men would be found exceedingly small, while of those who have been successful the proportion would be found appalling who have succeeded at the expense of happiness, and too often of self-respect, if not reputation.

It is worth the while of every young man to consider seriously what is likely to be the surest source of happiness to himself, and his family, if he has one, and that question, fairly answered, will in most cases show that wealth is not necessary to the result. Of if wealth be so earnestly desired that he cannot make up his mind to be content without it, then let him know that in the pursuit of it he may meet such experiences of anxiety, such temptations to great risk of fortunes and of character, that without courage and firm principle the chances are a hundred to one he will fail miserably, especially if he looks to a swift fortune as the result of bold speculation. A fortune earned by steady, honest labor is an honor and a blessing. Such a fortune will bring enjoyment and happiness in the process of its accumulation as well as in the use of it. Such a fortune may be earned without great risk, without corroding anxieties, without the terrible weight of heavy responsibilities assumed for the chance of the gamester's success. If there be any advice which ought to be impressed on the young man who has determined to seek wealth, it is this, that he should seek to grow rich slowly rather than rapidly. The advice may seem to be thrown away in times like these. We have faith to believe and reason to hope that it will not, for we have other evidence like that contained in the letter of our correspondent, that such warnings have been of use to many in the long years that have passed since the Journal began its career.—Jour. of Commerce.

RELIGION IN BUSINESS.—The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep him from the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as "the right use of a man's whole self"—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends and a purer life—as the power, outside of and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, old age, and death-beds. Every man who is "diligent in business,

to ease the unbending of the strained and exhausted mind; to give a sense of the value of nobler objects than silver or gold; to keep men's humanity and conscientiousness alive; to shield capital from harm by securing the power and triumph of law and order in society.

3. The State needs the Sabbath—to illumine the public conscience, that guardian of public safety; to cause men so to recognize the Eternal Lawgiver, as to honor the earthly "powers that be;" to secure the moral atmosphere in a community which is the only sure support of law.

PRICE OF WHITE PAPER.—The Springfield Republican writing from the midst of the paper mills, says:

"As a consequence of the drought and the 'combination,' there is a short supply of paper, and prices are ruling very high—not quite as high as the highest reached during the war, but soon to reach that figure if the drought continues. This is about the time the publishers are looking about to give

"Something sterling that will stay
When gold and silver fly away."

Fight hard against a hasty temper.
Anger will come, but resist it stoutly.
A spark may set a house on fire. A fit
of passion may give you cause to mourn
all the days of your life. Never revenge
an injury.

"He that revengeth knows no rest;
The meek possess a peaceful breast."

If you have an enemy, act kindly
toward him and make him your friend.
You may not win him over at once,
but try again. Let one kindness be fol-
lowed by another till you have com-
passed your end. By little, great things
are completed.

"Water falling day by day
Wears the hardest rock away."

And so repeated kindness will soften a
heart of stone.

Whatever you do, do it willingly. A
boy that is whipped to school never
learns his lessons well. A man that is
compelled to work cares not how badly
it is performed. He that pulls off his
coat cheerfully, strips up his sleeves in
earnest, and sings while he works, is
the man for use.

Evil thoughts are worse enemies than
lions and tigers, for we can keep out of
the way of wild beasts, but bad thoughts
win their way everywhere. The cup
that is full of good thoughts, bad
thoughts find no room to enter.

BLIND, YET NOT SIGHTLESS.

A soldier in the Armory Square Hos-
pital, Washington, stone blind, was
commiserated by a visitor:

"Poor fellow!" said he. "How sorry
I am that he cannot see."

"See!" was the answer; "I can see.
Unseen things that I never beheld until
I was wounded, are now visible to me;
and I would not exchange these visions
for all I ever saw before. They will
never be lost sight of again! 'The
things that are seen are temporal, but
the things that are not seen are eternal.'"

A Cough, Cold, or Sore Throat,

REQUIRES IMMEDIATE ATTENTION AND SHOULD BE
CHECKED, IF ALLOWED TO CONTINUE.

Irritation of the Lungs, a Permanent Throat
Affection, or an Incurable Lung Disease
IS OFTEN THE RESULT.

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Communications.

THE WATERBURY CONFERENCE.

PROPHETIC INVESTIGATION.
BY A PEDISTRIAN MISSIONARY.

Webster's dictionary does not lie before me, therefore I must needs give a description of my own. A Conference I take it, is a meeting of two or more persons to confer together for the promotion of some particular object. It is not a legislative body. It is, and here I will take the liberty of coining a word, a deliberative one. Such in point of fact was the Conference at Waterbury. It was an assemblage of Christian brethren, met for Christian purposes, in order to strengthen each other's hands in God, and promote Christian ends by Christian means, and as such purposes were kept in view, the meeting was both pleasant and profitable. The attendance was large, the spirit was excellent, the result good. The hearts of the brethren were warmed, their minds were quickened, and their zeal increased. There was one painful part of the meeting, and that was the parting. If that sentence had been written by an Irishman it would have been called a *ball*, but being uttered by a Scotchman, it will of course be recognized as excellent good sense. In good sooth this part of the affair was the reverse of pleasant. When I shook hands with my newly found friends, I was sensible of an unpleasant feeling about the region of the throat, and was glad to get through the ceremony as quickly as politeness would permit.

The benefit of an occasion so pleasant and profitable should not be confined to the hundreds who were present, but should be extended as far as possible to the thousands who feel interested, but were unable to attend. Therefore what the tongue cannot do, the pen must perform. Bro. Van Derzee was appointed to give a report of the proceedings of the Conference, so that all who choose may learn in a general way what was said and done. I shall endeavor to supplement his report by a few remarks upon some of the more salient points.

It soon became evident that the programme drawn up by the Committee for arranging the affairs of the Conference, could not be fully carried out. Of the fourteen discourses advertised, not one half were delivered; of the six subjects set down for discussion only two-thirds were treated forward. The time required for business was too great to allow room for the others. Some important truths were brought under the notice of the Conference in these discourses and discussions. I was particularly struck with two remarks made by Eld. Orrick in his discussion upon the importance of Prophetic Investigation, and how it should be conducted. The first was that, before any one can be qualified to expound prophecy he must be possessed of common sense. No one who has read even a little upon the subject can fail to see the truth of the remark. There is no book in the world on which more nonsense has been written than the Bible. One of the proofs that may be given of its inspiration is the fact that mankind still receive it, notwithstanding the much nonsense that has been uttered in its name. Any other book would have been smothered under such loads of rubbish. But upon no part of the Divine record has nonsense been more mercilessly piled than upon unfulfilled prophecy. Here "fools rush in where angels fear to tread," and think that because they mean well therefore they are worthy of being listened to. In order to master the subject you must be enabled to see the whole of its bearings, and not imagine that you have comprehended it because you have studied one part. But men forget this. Instead of taking a telescopic view of the subject, study it through a microscope. They look at it with the eye of a gnat, when they ought to gaze at it with the eye of an eagle. Hence narrow minded views, hence a multitude of pet theories, hence much self-indulgence, hence counsel darkened by words without knowledge. Verily Bro. Orrick enunciated a most wholesome truth when he said that one essential qualification for the exposition of unfulfilled prophecy was the possession of common sense. Unfortunately common sense is the

most uncommon of all kinds of sense, and many of those who have not got it are not aware of the lack. Hence it is to be feared that the words of the preacher will pass unheeded and that we will continue to be deluged with crude and fanciful expositions of unfulfilled prophecy.

Another remark made by Bro. Orrick is in an especial degree worthy of the attention of students of unfulfilled prophecy. In order, said he, to be enabled to understand that subject, we must keep in view the difference between figurative and symbolical language, and understand the laws by which the symbols of Scripture are governed. Both these points it appears to me are of paramount importance, and any attempt to discover "truth will prove vain, unless they be attended to. If so, the certainty of falling into error if we confound figurative and symbolical language is to my mind forcibly illustrated by a mistake into which Dr. Cummings has fallen in handling the question of the restoration of the Jews. Cummings is a believer in the restoration of the Jews previous to the Advent of Christ, and in proof of his theory he adduces Ezekiel's vision of the valley of dry bones, chap. 37: 1-14. The gist of his argument amounts to this, that as the death spoken of in the account of the vision was figurative, the resurrection foretold in verses 11-14 will also be figurative, and therefore it means only the conversion of Israel. But it is evident that in speaking thus, the Dr. is confounding the trope and the symbol. The trope is a figure of speech by which a word is used out of its proper meaning, as for example when it is said the Lord is my rock and fortress, while a symbol is a scenic representation of something such as a beast, a candlestick or the like. Now in the vision of the valley of dry bones, there are no words used out of their proper meaning, and therefore the language is not tropic, while there is a scenic representation set before the prophet from which it is clear that it is symbolical. But the interpretations of Scripture symbols are invariably found to be literal. Thus Nebuchadnezzar sees in vision an image composed of four metals, and he is informed that these metals are four kingdoms. Daniel sees four beasts and the interpretation given of them is the same. Again he sees a vast and a tree-giant, and the last overcoming the first, and he is told that these are the kings of Medo Persia and Greece. John sees seven golden candlesticks and is told that they are the seven churches of Asia. He sees seven stars and is given to understand that they are the angels or ministers of these seven churches. In every case the vision is symbolical; in every case the interpretation is literal. Now the vision of the valley of dry bones was, like all these visions, symbolical, and therefore by the same mode of interpretation, the explanation of it must also be literal. Hence Cummings's theory of a figurative resurrection goes to the wall, and we are enabled to see that when the Lord says to the Jews, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel," that he means precisely what the words express. The Jews, that is the godly Jews, for "he is not a Jew who is one outwardly," will be literally raised out of the dust and restored to Palestine.

The importance of rightly understanding the laws of symbolization to those who desire to study unfulfilled prophecy cannot well be overrated. It stands to reason that the symbols of Scripture must need be governed by fixed laws. It is not to be believed that God has given them at haphazard. At the commencement of the most symbolical of all the books in the Bible it is written that was "given to show unto his servant things which must shortly come to pass," but if there be no fixed canon of interpretation, every one is left to the freedom of his own will to put such meaning upon them as may seem good in his own eyes. Much of the nonsense already adverted to, has arisen from this. A theory is constructed beforehand and the Bible is made to bend to it, and as each one is at liberty to adopt his own mode of interpreting the symbols, it is generally an easy matter to make them support anything that an ingenious man may please. Is there no way of discovering how God would have us interpret the symbols? I think there must be, and that way must be to interpret Scripture by means of Scripture, for then only can we discover the mind of God. We find that a considerable number of symbols are interpreted by the Holy Ghost. Would it not be well for each one who has leisure to study these interpretations, and thus try to discover how to interpret those to which no explanation is given. The idea is not mine. It has been acted upon already, but if the attention of students of unfulfilled prophecy were directed to it good might be done.

A PINCH.—"How do you brethren manage about money? I have been praying for money these two weeks, and have not received any yet," said a worthy and laborious minister to us this morning. "I have read Muller's Life to strengthen my faith, but I hardly know what to do. I have blacked my buttons and darned my coat, and my vest is so shabby that I dare not raise my arms

when I preach." "Ah!" responded a brother minister, "you have not got to my point yet; I button up my vest to my chin so as not to show my shirt." And so the good men had a cheery, jovial chat over their shortened purses, and went back each to his work, cheerful, happy, and uncomplaining, yet, after all, pinched. Let our good laymen look around and ease the pinch if it be in their neighborhood.

CANADA WEST ONCE MORE.

THE TWO FUNERALS.

Bro. Litch:—I am comfortable, I have been called twice to Boston, fourteen miles, to attend the funerals of Bro. David Flanders' children; the first about five years, the two between one and two. They died of dysentery, which is somewhat prevalent in that region, and some other places. The first one was a lovely daughter, beloved by the family and neighbors for her brightness and amiable disposition; the subject of remark by several to me. In her sickness she bore her sufferings without crying or repining, would take the medicines at request without complaint, and bear blisters with resignation that surprised them. Some days before she died, when in serious thought, she was asked by her father if she thought she should die? She said she thought she should leave them soon. He asked if she was afraid? she said no. When asked if she thought Jesus loved her, and would receive her, she replied yes, certainly—she should soon be with her little brother, who died a few years ago. Her last words, when she saw them standing around and weeping, were, "What are you all crying for?" and they told her she was dying. She said, "Well don't cry," and turning to her mother, she said "Don't cry, mother, don't cry, don't," and soon breathed her last. I spoke on Saturday at 2 o'clock, on 2 Kings, 4: 26. "As it well with thee, is it well with thy husband, is it well with the child?" and she answered it is well." I showed, 1st. It is well with all children who have not rejected Christ. 2d. How it may be well with the adult. A good time and attention.

On the Sabbath but one following I preached the sermon of the other, a little son, to a great assembly, on 1 Thess. 4: 13. "I would not have you ignorant concerning them which are asleep, that ye sorrow not as others which have no hope," and showed the scriptural elements and objects of the Christian's hope. A grand time for a grand subject, and grand attention. Many who never heard it before on this wise, were delighted with the blessed hope. It is the best in the world. It is adequate to all our need, our anchor that never fails, a lively hope and helmet of salvation.

The past week I attended the debate between Mr. Nye of the Universalist faith, and Mr. Borland from Canada East, now of Brantford, Canada West. It held three days, morning and evening; some fifteen speeches each, on the two great questions agreed upon.

1. Is the doctrine of eternal torment to the wicked taught in the Bible?

2. Is the final holiness and happiness of all the human race taught in the Bible?

I cannot say Mr. B. did not prove the first question, for he quoted three texts on his side which do no doubt prove it, but he did it in such a poor way, that it seemed feeble and lame to what it should have been; and he did not answer the questions, objections and criticisms of his opponent as he should. He was a poor public debater. His opponent was much more able and posted up on his side. He challenged him over and over to debate again, but he declined. He believed in everlasting punishment to the wicked, and redemption after that. He went it strong! I felt sad and sorry through the debate, but they ride the same track so far on the coming and kingdom of Christ, that Mr. B. could not switch off his car without infinite trouble, and they both contradicted themselves in positions. Aside from the two great questions, they were often equally in the fog. It was a grand chance, poorly improved. It was Methodist preaching and exhortation with little close, clear argument and criticism: There may perhaps be another, but leave that to Providence.

I attended the town and county fairs; they were very good, what there was of them, but not equal in amount to our States fairs. In cattle and horses fine. In apples, wheat, barley, turnips, potatoes, beets, mangel-wurzel, and ladies' hair work as fine as any; and in the Leicester, South Downs and Coteswold sheep finer, but in Merinos, Vermont far exceeds them.

The man walking the wire four feet in the air, and 300 feet long, appeared at each place, Dover and Simcoe. He did it up safely and finely. At Simcoe about 5000 people saw it, and he excelled himself. He stood on one leg, he sat down, he hung down by his legs, he turned a summerset round the wire, got up and walked on to the end, but he had to pay attention to aught else. He had to watch (and should have prayed,) and walk carefully every step, and practice constantly. What a lesson to us Christians of what can be done with courage, patience, care. Let us practice, watch and persevere with courage and care, and we can walk the

narrow way without slipping and falling. Farewell. Yours truly, D. L. ROBINSON.

THE SURE WITNESS.

The solemn wood had spread
Shadows around my head—
"Certain thou art," I said,
"Hang dim and still about the house of prayer;"
Softly among the limbs,
Turning the leaves of hymns,
I heard the winds, and asked if God were there!
No voice replied, but while I listening stood,
Sweet Peace made holy hushes through the wood.

With widely open hand,
I saw the wild rose stand,
Beside the green gate of the summer hills;
And pulling at her dress,
I cried, "Sweet hermitess,
Hast thou beheld Him who the dew distills?"
No voice replied, but while I listening bent,
Her graceful beauty made my heart content.

The moon in splendor shone;
"She walks that way," I said,
And seeth all things," to myself I mused;
"Hast thou beheld Him, then,
Who hides himself from men,
In that great power through Nature interposed?"
No speech made answer, and no sign appeared,
But in the silence I was soothed and cheered.

Walking one time, strange awe
Thrilling my soul, I saw
A kingly splendor round about the night;
Such cunning work, and grand,
No spinner ever planned;
The finest work may not be washed so white,
The mystery that hid him, here and there,
The snow was all the answer of the snow.

Then my heart said, "Give o'er;
Question no more, no more!
The wind, the snow-storm, the wild hermit flower,
The illuminated air,
The pleasure after prayer,
Proclaim the ungratified Power!
The mystery that hid him, here and there,
Bears the sure witness, He is everywhere."
Alice Carey.

THE TIME QUESTION SETTLED.

We find going the rounds of the secular papers an account of a new work by Capt. W. A. Baker, of the Royal Bombay Engineers, entitled *The Day and The Hour*, in which all the events of the future are definitely pointed out both as to time and fact, to the day and hour of the day when the resurrection of the just will take place. The writer proceeds in his work with a positiveness and assurance seldom equalled on so momentous a subject. As a chronicle of passing events, we give the following extract as a sort of presage: "The whole subject. We have but two years to wait for the commencement of this series of events to determine the truth or falsehood of his scheme."

Dec. 1867.—Second expedition to Italy. 1867.—Day of humiliation, 9th of Oct. 1867. Retirement of Queen Victoria; the Prince of Wales made Prince regent.

April, 1868.—Disappearance of King George of Greece. Austria seizes Greece, and eats up two minor German States. Russia seizes on Turkey; all occurring probably in 1869 and 1870.

Aug. 1871.—Russia and Austria combine to make war on France, Oct. 27, 1871. The Emperor of Austria dies about the end of 1871. Russia seizes on Greece, and makes the new Emperor his dependent. Napoleon signs a covenant (perhaps with the Jews). Oct. 27, 1871. The Emperor of Russia is killed in Palestine, on the field of battle, June 3, 1872, and Napoleon becomes supreme monarch, all the kingdoms of the old Roman earth falling to him (except Britain) before the end of his Pestilence in Rome begins Dec. 1873, or Jan. 1874, followed by famine.

Dec. 1874.—Resurrection of the Just, exactly at 1800—1 M. 6th of Dec., 1874. Fall of Rome and a great part of Italy, between Dec. 6, 1874, and Jan. 25, 1875. Translation of saints at about one o'clock of the night of 24th or 25th of Jan. Restoration of the Jews to Jerusalem. March 10, 1875. Antichrist also appears; and is fully revealed, April 9, 1875. The two witnesses appear, April 2, 1875.

April, 1874.—Paris taken June 20, or Sept. 4, 1878. Eclipse of the sun, July 29; shooting stars, 13 and 24th of August. Fearful storms the last week of August, causing great sickness in Antichrist's army in Palestine. Sign of the Son of Man appears about Sept. 1. Christ appears descending on Mount Olivet at sunrise on September 20, 1878.

NAPOLEON III. THE ANTICHRIST.

The author continues: "The 3d of June, 1872, then, will see Louis Napoleon almost supreme in the Roman world. In the Eastern division, Greece, Turkey, Syria, Egypt, and the conquered States now belonging to Eastern Austria, will probably form the five tributary kingdoms represented by the five toes on one of Nebuchadnezzar's image. By that date the Rhine provinces will be ceded to him. Bavaria, with the Austrian possessions in the Tyrol, will be tributary to him; Venetia will be his, and before he is revealed as Antichrist, Spain, Portugal and Italy, and perhaps Belgium also, will acknowledge him as their Suzerain."

"The western division of the Roman Empire being also divided into five kingdoms, probably France, Spain, Italy, Bavaria and Belgium, to agree with the five toes on the other foot of the image. In this case the two kingdoms of Spain and Portugal will necessarily become one, but this is a point we may well leave to the future; we know that there will be five, and only five, king-

doms in the western division; what the boundary line of each will be is immaterial.

"We must now leave Louis Napoleon to settle these boundaries according to his own liking, whilst we turn our attention to three most important events which occur in quick succession after the power of Napoleon is consolidated, but before his appearance as Antichrist. These events are: 1st. The resurrection of the just immediately on the expiration of the six thousand years of the world. 2d. The destruction of Rome. 3d. The translation of the saints.

"According to my chronology, the six thousand years of the world expire on the 6th of Dec., 1874; the resurrection, therefore, of the dead just will take place on that day. We shall not see this resurrection, and therefore we shall never know in this life whether such is precisely the case or not. We know, however, that there will be two stages of the resurrection; at least such is my opinion of the words of St. Paul. . . .

"If, as some hold, the living shall actually see the resurrection of the just, we shall then have positive proof. I do not think we shall do so, and therefore I do not expect my opinion can ever be proved right, nor can it ever be proved wrong. I merely state my belief that the 'dead in Christ' will rise before daylight on the 6th of Dec., 1874.

"Daniel says: 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' My explanation of this verse, on the year day principle, has already been given; but, like the other dates, it must, on the literal-day principle, be calculated back from the 20th of Sept., 1878, and we come to the evening of the 24th of Jan., 1875. On the night of the 24th, 25th of Jan., 1875, probably some little time before dawn, (Jerusalem time,) will take place the translation of the saints. I say before dawn, because I believe that the resurrection of the dead and the translation of the saints will occur at the same hour as Christ's resurrection, and because we are told that this first step of Christ's coming will be as a thief in the night, and that it was at midnight that the cry arose, 'Behold the Bridegroom cometh,' and he appears to have come somewhere between midnight and daylight.

"As I do not believe in a visible resurrection, so I do not believe in a visible translation. The wise virgins will vanish at one moment, simultaneously, in the twinkling of an eye, as the dead have risen. One of us shall be taken, another left; and those who are left will sleep on in perfect unconsciousness of the disappearance of their dearest relations and friends. A few possibly may be watching, and may perceive in a moment that one of their party has suddenly vanished, but to us generally in this hemisphere the translation will for the moment be unknown. In the other hemisphere, however, this great spiritual sign of the Son of Man may be more openly manifested; for there two shall be in the field, two women shall be grinding at the mill, and one shall be taken and the other left. They will not, however, see any ascension, they will only perceive the sudden disappearance of the body; and since it will be mid-day then in the centre of the Pacific ocean, very few of the dwellers on earth will see anything—those few being chiefly resident in New Zealand and Australia.

THE ENGLISH TO CAPTURE PARIS.

"The instruments in God's hand for the destruction of Paris, appear to be the English, the only nation which shall get the victory over the beast; for 'The shield of his mighty men is made red, the valiant men in scarlet.' The taking of Paris is foreshadowed thus: 'The chariots (guns) shall be with flaming torches (port-fires), in the day of his preparation, and the firebricks (axels of the gun carriages) shall be terribly shaken. The chariots shall rage in the streets; they shall jostle one against the other in the broad ways (boulevards); they shall seem like torches, they shall run like the lightning. He shall account his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened and the palace shall be dissolved.'

PARTICULARS OF THE LAST DAYS.

"Elijah shall come, and he will be accompanied by 'that Prophet,' the messenger spoke of in the third chapter of Malachi, who is probably Enoch; they will restore all things in the minds of Christians plunged in grief at the late translation; they will tell us what to do; their presence shall cheer us, and their power of working miracles will protect us in our unequal struggle with Antichrist. In sane men will attempt to kill them, and will themselves fall dead at a word, until just before the end, they being the only two in past generations who have never died, will be killed by Antichrist in Jerusalem, for it is appointed unto men once to die. This will be probably on the evening of the 13th of Sept., 1878. Their dead bodies will be buried in the street till the morning of the 17th of September, when the spirit of life from God will enter into them; they shall stand upon their feet, and in obedience to the great voice from heaven, saying, 'Come up hither,' they will ascend to heaven in a cloud, in the sight of their enemies, who shall be in great fear.

"The last twelve hundred and sixty days

of this life will be the most miserable the world has ever seen. Previous to their commencement there will be war in heaven, Michael and his angels fighting against the Dragon and his angels, who will be driven down into the earth, when a loud voice exclaims, 'Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' Then will the Dragon give his power and his seat and great authority to Antichrist, who will open his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven; he will make war upon the saints and overcome them, and all they that dwell upon the earth shall worship him, whose names are not written in the Book of life of the Lamb slain from the foundation of the world."

REPORT OF THE CONFERENCE.

(Continued.)

FOURTH DAY—MORNING SESSION.

At the close of the discussion of the 5th question, "What can be done to render our Sabbath Schools more efficient?" Eld. O. R. Fassett delivered a discourse on the "Resurrection, its nature and extent," selecting as his text, the words of Peter, recorded in the third chapter of the Acts of the Apostles, 20th and 21st verses, "And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive, until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." The discussion was listened to with close attention by the ministering brethren and friends assembled. The speaker was earnest and forcible in the presentation of his views. The discourse being concluded at about twelve o'clock, in motion, it was determined to devote as much of the afternoon session as might be needed for the purpose, to the examination and discussion of the views presented by Eld. Fassett.

AFTERNOON.

At two o'clock the Conference again assembled at the Advent House, Eld. Pearson in the Chair. Prayer being offered by Eld. W. H. Eastman, the Congregation united in singing the 121st Hymn in the Harp:

"The worth of truth no tongue can tell;
'Twill do to buy, but not so sell;
A large estate that soul hath got
Who buys the truth and sells it not."

It was now, on motion, determined to confine those who should take part in the examination of Eld. Fassett's discourse, to fifteen minutes each. Eld. Gates then addressed the Conference in his usually attractive style, and was followed in able, pertinent and convincing argument, by Elds. Litch, Maiben, Pearson, Osler, Bundy, Bosworth, Eastman, Burnham and Canfield.

The discussion occupied the remainder of the afternoon. While progressing, a motion was made and carried inviting the ministers of other denominations to unite in the discussion.

EVENING.

At seven o'clock assembled at the Congregational house pursuant to appointment, to listen to a discourse by the President of the Conference, Eld. John Pearson.

After singing, and prayer, and reading of Scripture, Eld. Pearson delivered a discourse. Subject, "Our Position in the Prophetic Calendar." The subject was well handled by the speaker, who occupied nearly two hours in its delivery, presenting, with great force the important prophetic truth that we are near the great consummation. The fact that the audience listened patiently to the delivery of the discourse, is perhaps the strongest proof of its interesting and instructive character. Doubtless it will be published, and meet with a ready sale, and extended perusal.

FIFTH DAY—MORNING SESSION.

This was the great day of the Conference, it being set apart for the Quarter-Century Anniversary of American Adventism, and the celebration of the Lord's Supper.

As may be supposed, the announcement brought together a large number of people, among whom we were pleased to notice the Rev. Mr. Parker, of the Congregational church, and the Rev. Mr. McKenzie, of the Methodist church, both of whom were evidently interested in the proceedings. At nine o'clock the Conference listened to the views of a number of the brethren in reference to a change of time for holding the annual Conference. Remarks and suggestions, were made by Elders Eastman, Reynolds, and Jackson, and Deacons Parker and Knowles, after which it was voted to assemble next year on the first Tuesday in October, instead of the second.

This business being concluded, the Anniversary of American Adventism, was proceeded with. Eld. Lemuel Osler of Providence was the first speaker, and remarked that although not present at the first Conference, twenty-five years ago, he had nearly reached his majority, being twenty-two years of age in the Advent faith. Eld. Osler made some interesting statements concerning his espousal of the great truths we cherish, his conviction that they were correct, and his final determination to proclaim them. The President then stated that Elder Litch, hav-

ing been present at the Conference, held in Boston, twenty-five years ago, it was expected that he would be present, and address this meeting, but being absent, he, the President, would endeavor to give a brief history of the Advent cause. He then proceeded to state the main occurrences in connection with the cause, its rise under the labors of Wm. Miller, of Lowhampton, N. Y., the publication in book form, of twelve discourses on the Second Coming of Christ, the fixing of definite time, 1843, and the discovery of a mistake, carry the time forward to 1844, the passing of the time, and consequent disappointment, uncertainty and confusion, after which the position taken, and adhered to, the speedy coming of Christ to judgment, but without fixing any definite time for the Lord's Advent, was agreed upon. The remarks of the President were highly interesting, and from them it appears that this Conference is occupying the original ground agreed upon, and justly and properly representing the Advent faith, while so many have wandered away from it, and have indulged in side issues and hobbies, productive of the worst results, and bringing contempt upon the great doctrine of the speedy personal return of the blessed Jesus.

Eld. Frederick Gunner then read an address published Sep. 9, 1846, in the *Advent Herald*, by Eld. Wm. Miller, defining his position, and presenting in plain yet convincing language the distinctive truths of the Advent. The document was listened to with marked attention by the audience, and it could not well be otherwise. Sincerity and honesty of purpose, was apparent in every sentence.

Eld. W. H. Eastman of Grantham, now addressed the meeting, giving an account of his conversion to the Advent faith; his previous determination to keep aloof from what he then regarded an error, his conviction of its being truth, and final determination to embrace and proclaim it.

Eld. Reynolds of C. W., also gave an account of having passed through the great '43 movement; of the memories, and consecrations of that time, and the beneficial results to him. Eld. Kimball followed in a few interesting remarks concerning the great movement, and his connection with it, remarking that when once these great truths forced themselves upon the mind, it was impossible to get rid of them.

At the conclusion of Eld. Kimball's remarks, the Conference united in singing the 724th Hymn of the Harp:

"Christian, the morn breaks sweetly o'er thee,
And all the midnight shadows flee;
Tinged are the distant skies with glory;
A beacon light hangs out for thee.

Arise, arise, the light breaks o'er thee;
Thy name is graven on the throne;
Thy home is in that world of glory,
Where thy Redeemer reigns alone.

after which, remarks were made by Brns. Hopkins, Osler and Bennis. Rev. Hector Maiben, better known as the Pedestrian Missionary, addressed the meeting, saying, "You have now heard from several old Adventists, suppose you listen to a young Adventist of two years." The Pedestrian then interested the Conference by stating the manner in which he had been led to embrace the Advent views, first hearing concerning them from Dr. Parmalee, and afterward from the "Lion of Canada," Elder Orrick, who, in a discussion on the world's conversion, had thoroughly overwhelmed him, or to use his own words, knocked him down.

The anniversary was then closed. It is impossible to write a report of this Anniversary which would convey any adequate idea of the interesting occasion. But very few who attended the first Conference were present at this. Death has taken many away; others have made shipwreck of their faith, some have forgotten the truths which they cherished twenty-five years ago, or are giving them a secondary position, while advocating notions and theories having no foundation in the Word of God, and of no vital importance.

We were, however, constrained to thank God that notwithstanding these inventions of the enemy, the light still burns brightly, the cause prospers and enlarges, and through the blessing and favor of God, is making itself felt and known. Not the least interesting feature of this anniversary was the oft-repeated determination to stand by the truth, and not to be either driven or seduced from the proclamation to the world of the important warning, "BEHOLD HE COMETH." May God help us to prove the sincerity and depth of our determination.

After the Anniversary, a Committee was appointed to take the necessary steps to educate young men for the ministry, and supply desks and fields of labor.

R. R. Knowles, Esq., of Providence, desired to say, that in order to educate young men for the ministry, it would be necessary to buy books and "give the young men something to eat," and to do this the Committee must have means.

Brns. Gunner, Van Derzee and Guild having been appointed a Committee on Place and Preacher for the next Conference, now reported the name of Eld. M. L. Jackson of Pennsylvania, as Preacher, and Eld. S. S. Garvin of Vermont, alternate.

AFTERNOON.

At two o'clock came together again; this

time to celebrate the Lord's Supper. To the devoted servant of God, the administration of this ordinance is an occasion of high importance, but at this time, much more so. Around this table, spread in commemoration of the "dying sorrows of our Lord," gathered those who perhaps will never meet again in this world, and strange indeed it would be, if the heart should not be sad. Many of the friends were about to leave, and the occasion was rendered solemnly interesting as a farewell gathering. The Chapel was crowded almost insufferably. It would have been insufferable on any ordinary occasion. Probably three hundred persons partook.

The services were conducted by Elders Pearson, Orrok, Maiben and Bundy.

We have never witnessed so deep a feeling as was manifest at this meeting. Opportunity being offered, testimony after testimony was given by the brethren and sisters, of the goodness of God, their devotion to the doctrines which make us a distinct people, and their gratitude for the privilege of this meeting in Quarter-Century Conference. The Spirit of God was with the meeting, and our hearts were cheered and strengthened as we listened to the words of comfort and cheer which fell from the lips of our fellow-pilgrims toward the heavenly city—those builders and makers of God—and we determined to press forward and onward a little longer.

At the close of the "Communion" season, benedictions and pledges for tracts for the Freedmen's Mission, to a large amount were received.

At seven o'clock Eld. F. Gunner delivered an essay at the Congregational Chapel. Subject, "The similarity and dissimilarity of Millenarianism and American Adventism." The essay was well written, and delivered with earnestness, and presented the subject in a masterly manner.

Benediction being pronounced, the congregation dispersed.

SABBATH—CLOSING DAY.

Although rainy, the attendance at the different churches were good. Elders Litch and Orrok supplied the desk of the Congregational church, Elds. Orrok, Maiben and Gates the Methodist. Elds. Gunner and Jackson the Baptist at Waterbury Centre, Eld. Osler the Baptist at Montpelier, the capital of the State, and Elds. Hutchinson and Litch the Advent Chapel in Waterbury.

In the evening a large and interesting Prayer and Conference meeting was held at the Advent Chapel, and several prayer-meetings, all reported as interesting and affecting, were held at different places in the village.

At Dr. Thomas' house a large number assembled after nine o'clock in the evening, and nearly two hours were spent in singing, prayer and social converse. It was impossible to restrain the falling tear when contemplating the separation which was now so soon to take place. May we all meet on the evergreen shore.

Thus ended one of the most interesting, and probably the largest Conference we have had for years. Delegates and visitors came from all quarters; from Pennsylvania and Ohio, and Illinois, and nearer home. It was indeed cheering and comforting to see so many interested in the glorious time of "the near coming of the King of Kings," and hear their declarations of attachment to the blessed Redeemer, and their determinations to sustain and support his cause, and aid in the spread of the truth. God grant that the influence of this Quarter-Century Conference may be great and eminently instrumental in the furtherance of the truth as it is in Jesus.

In concluding my report of the Conference, it would be grossly neglectful to forget the kind friends who entertained the large number which attended, but I hardly know where to begin, so complete, thorough, and more than generous was the provision. The friends at Waterbury did nobly. God bless them as he has already, I have no doubt. I wish I could call them all by name and mention their individual generosity, but I haven't the material. It is well, however, for me to say that friends of the Congregational and Methodist Churches opened their doors and welcomed us to their homes, and they became homes indeed to us. I had the pleasure in company with Elder Wesley Burnham, to accept the invitation of Rev. Mr. Parker, the Pastor of the Congregational Church, and remained with him during the Conference. We were most kindly entertained by himself and his interesting family, and enjoyed many pleasant seasons in their company, at family devotion, and in interesting and profitable conversation upon important topics.

J. H. VAN DERZEE.

Reporter of the A. E. A. Conference, Newburyport, October 31, 1865.

P. S. I hope next week to give you a report of the Anniversary of the American Millennial Association, &c.

J. H. V.

GOD HEARS PRAYER.

The faith in God's promise to answer prayer is not as high as it should be among God's people. When a marked instance of answer to prayer is recorded, it is read with surprise, and perhaps by some with incredulity. Yet it would occasion us still more surprise if some man in whose integrity we had confidence, should fail to fulfil his promise; and shall we have lower views of God than of his creatures?

"If we ask anything according to his will he heareth us." "Let him ask in faith." The conditions are few and simple. Why do we not often avail ourselves of them? Spiritual blessings can get from him alone. We cannot make ourselves any better, do what we will. Temporal blessings he makes dependent upon our working as far as the means are within our power, and when anything beyond our reach is needful for us, he is just as willing to stretch forth his all-powerful hand and give it to us, as we are to give food to our hungry children.

A pious young man taught a sabbath-school which required a walk of two miles. He and no watch and was too poor to buy one, and as a consequence, he was frequently behind time. It grieved him to set the chil-

dren such a bad example, and he felt that it was of great importance to himself to be able to arrange his time more methodically. So he humbly and in faith laid the matter before his Master. Shortly after, he was rejoiced on receiving from a good lady whose heart the Lord had touched, the present of a watch. It was hardly a matter of surprise to him, but it was of deep and fervent thanksgiving.

A young lady was once much distressed by a difficulty which her father had with a man of violent and most unforgiving temper. The latter went away in a great rage, vowing a vengeance which it was quite likely he would take. The daughter saw that great legal trouble must follow if his threat were to be executed, and knowing that there was a sure refuge in God, retired to her closet.

She besought him in whose hands are all hearts, to change the temper of the angry neighbor and give him a better mind. She was very urgent and anxious that God would hear and answer her prayer, and she felt afterward the sweetest assurance that she was accepted. The next time the neighbors met, the lion had become a lamb, in gentleness, and no word was ever spoken further with regard to their difference.

There is nothing in all the range of nature that is good for us, that God is not able and willing to give us. So let us come with boldness to the throne of grace, and ask the Lord in faith for just such things as we need.

"Heaven and earth shall pass away, but my word shall not pass away."—Christian Press.

QUARTERLY REPORT.

The Treasurer of the A. M. Association presents the following report for the quarter ending Oct. 1, 65.

To the Standing Committee.

RECEIPTS.

For Sub. to Herald..... 614.55

" " " Y. Visitor..... 10.48

" " " Sale of Books and Tracts..... 165.60

" " " Postage..... 19.42

" " " Advertising..... 30.00

" " " Interest..... 32.76

" " " Freedmen's Mission..... 211.23

Total due on acct. Oct. 1, 1865..... 3,161.64

Cash on hand..... 1,424.86

Total on hand..... 4,586.50

EXPENSES.

For Postage..... 130.00

" " " Compositors..... 187.21

" " " Editor..... 112.69

" " " Postage and Filling..... 118.77

" " " Postage..... 12.34

" " " Postage Stamps..... 75.50

" " " Copyright Judah's Lion..... 100.00

" " " Letter Box..... 2.90

" " " Daily Journal..... 1.00

" " " Carriage Fare..... 17.50

" " " Stereotype plate and 1,000 Judah's Lion..... 101.50

" " " Stationery..... 4.70

" " " Use of office of Waterbury..... 14.62

" " " Dis. on money..... 2.30

" " " Wrapping paper..... 13.43

" " " Grand Warren & Co. paper..... 663.28

" " " H. Canfield's services in office..... 100.00

" " " Mailing Chase and carts..... 1.68

" " " Back for books..... 4.00

" " " Cards for tickets to Conference..... 4.20

" " " Two..... 2.00

" " " Stationery and printing tickets for Con..... 5.54

Total..... 1,473.44

Books and Tracts..... 26.07

Freedmen's Mission..... 105.00

Bal. due on acct. Oct. 1, 1865..... 1,604.12

Cash on hand..... 1,758.29

Total..... 3,362.43

By R. R. KNOWLES, Treas.

Oct. 1, 1865.

CHILDREN OF ABRAHAM.

BY J. L. CLAPP.

"They answered and said unto him, Abraham is our father. Jesus Christ saith unto them, If ye were Abraham's children, ye would do the works of Abraham."—John 8:39.

Our text is a part of a conversation the Jews had with our Lord; they claiming to have Abraham for their father, our Lord denying their assertion, and proving it by their works, and then shows who their father is, (v. 44), the devil. This method of proving a man's character by works, is recognized through the Scriptures, and is a rule of judging that cannot be gainsayed. "By their fruits ye shall know them." This speaks more loudly and truly than words or professions. I propose first, to look at the character of Abraham, and then at the character of the Jews.

His history is one of the most remarkable on record, and it appears that God in calling him from his native country, designed from him to raise a seed as numerous as the stars of heaven, and they to be his people, to whom all the promises of God's Word will apply, and whose characters shall partake in a good degree of that of the Father, otherwise they can claim no parentage of Abraham.

Abraham being made the father of believers, is not through blood relationship, for the children of the flesh are not counted for the seed, but through a spiritual one, bringing all into one in faith and practice. Paul's olive tree is rooted here in Abraham, from whence has sprung a family as numerous as the stars of heaven; but as the tree grew and branched out, many of the branches partaking not of the root and fitness of the tree died, and were of course cut off from partaking of the promises, and hence are not counted the children of Abraham. But as these dead branches were broken off, others were grafted in from the Gentiles, so that the tree still exists, and will as long as time lasts, and bear children in some good degree, whose faith and works shall correspond with those of Abraham.

In looking at the character of Abraham, we find him pre-eminently a man of faith. His faith was not of that sickly kind that is filled with doubts; when God spake, he believed; when he promised, he embraced. Did God point him to the four points of the compass and assure him all was his and his seed forever, he doubts not that it embraced the world. Did God tell him he should have an heir, when from the course of nature it was impossible, he believed. Did God tell him to go to Mount Moriah and offer that heir in sacrifice, he hesitates not. It seems that if God speaks, his ears are open and his mind ready to obey, and his character in this respect shines conspicuously through his whole life. Hence his faith was counted to him for righteousness. Paul says of Abraham, "By faith Abraham when he was called to go out into a place, which he should after receive for an inheritance obeyed, not knowing whither he went; he sojourned in the land of promise as in a strange country,

dwelling in tabernacles with Israel and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is God," and from this same man, or of him, as good as dead, a seed as numerous as the stars has sprung, who have died in faith without receiving what the promises embraced, and could we now look back upon this numerous seed and see them in their lives, they would give us the assurance that they were Abraham's children, and so related to him as to be heirs with him to the same promises. Their works have witnessed for them, and they stand and will stand as monuments of their integrity with God. The faith of Abraham has been their faith, and in all their pilgrimage here, they have been sojourners waiting for the adoption, having received its spirit, a sure pledge of its fulness by-and-by.

But I pass to a question, and the question is suggested by the times in which we live. We have those all around us that are religious, and say they believe thus and so. God's Word is extolled by them. But the question is, how can we become Abraham's seed and heirs with him, without possessing his faith? I do not say all that strength of faith he had, but I do say, the same in kind. This is a question that interests us all, and the importance of it is so vast, that eternity only can disclose the results. Abraham's seed are one, belong to one family, and heirs to the same inheritance, having the same faith, the same God, and inheriting the same promises, whether they lived 2000 years ago or now. But perhaps you answer in the language of Paul, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." That is true, but was not Christ Abraham's seed, and the promises not to seeds, as of many, but to one; and thy seed which is Christ. Therefore claiming to be Christ's does not help the matter any, unless our faith lead us in the same path Christ walked, and in doing that, we walk in the faith of Abraham most effectually, and is just what is claimed of every one of us. All of Christ's teachings condemn our unbelief, and exhort us to the belief of God's Word, and to the same confidence that Abraham exercised, with the assurance of the same promises and the same God to protect us. Do you belong to the Abrahamic family, and can you be recognized as such? Certainly not, unless you do the works of Abraham. This is not my decision, but one that Christ has made himself. The most prominent trait in Abraham's character was his integrity with God, believing what he says and acting accordingly.

Thus his faith and works acted in harmony; one did not give the lie to the other, as is too much the case at the present time.

Let our text be applied to the generation of Christians now living, what conclusion must we arrive at, what answer would our Saviour give? Could he consistently give any other than that contained in the text? My desire is, that we should all consider this question candidly in the light of eternity, and more so from the fact that the Abrahamic family is the only one recognized by God as the true seed called in Isaac, to whom pertain the promises and heirship through Christ, and adoption, and finally the inheritance. Show me any other family recognized in the Scriptures by God, that he claims as his if you can. Do you point to David and his posterity? In doing so, you but point me to Abraham's seed, for he was of that line and family. Do you point me to Moses, the same conclusion and no other can be arrived at. This family tree extends to wherever you can find a person that believes God, and shows it by his works. If any of the branches become dead, they are broken off, and others grafted in. Then be not high-minded like the multitudes, but fear, lest ye be broken off; bear in mind that if ye stand it is by faith, and that faith that tells for God in works according to the word. Paul says, Romans, 4:12, speaking of Abraham as the father not of circumcision only, "but who also walk in the steps of that faith of our father Abraham which he had before he was circumcised." And alluding to his hope, says "Who against hope believed in hope." This, then, must be the character of all his seed. Remember that this family is the only family recognized by God as his, and this family is peculiar in many respects; they are not of the world, though in the world; they belong exclusively to the Old Dispensation, but are now in existence, if indeed there are now any Christians.

To be continued.

[Original.]

JOTTINGS.

Editor Herald:—After leaving the land of our fathers, I passed to the White Mountains, and had a slight experience in and among the hills. The season is so far advanced to undertake any very extensive journeys, and Mount Washington was covered with snow, and on the 12th inst., a party, after closing up the Tip-Top House, attempted to return to a warmer region, but were obliged to beat a retreat, and put up their stoves again, so as to remain over night, but as I was, one of the party, Mr. Bellows, who I saw, froze his nose, face, and left ear. I went to the dense thickets and forest of Mount Carthage, Vt. Sight-seeing was in a measure defeated, so I made a decent, and after a march of some distance, commenced the ascent of Mount Hayes, which was done after long and weary labor, pulling by the bushes, climbing over the rocks, and on one occasion a huge boulder, the size of a bushel basket, became dislodged from its moorings, after my foot had left it, and went crashing, rolling, tumbling and pitching, and at last accounts was going, so I amused myself by rolling some more, which followed in close pursuit, and in the same rank and file.

Having taken the precaution to provide myself with extra clothing, I found it just the thing for a high latitude, even though a person does not go over four thousand feet, at which height we will experience a shivering sensation. The howling of the locomotive whistle, reverberated among the hills like the Alpine Horn. After some difficulty, I was able to find myself at the foot of the mountain.

The great Victoria Bridge we crossed, whose apertures let in once in a while a faint, but aggravated light, after which we emerged into the light of day, and were soon pacing the streets of Montreal, where green backs are worth about sixty cents on a dollar. The great Montreal Machine Works are about as large as one quarter of Wheelers and Wilson's Sewing Machine Factory in New Haven. The Grand Trunk Railroad was traversed to Toronto, from which place I crossed the lake to Lewiston, thence by rail to Albion and Rochester, and place of my nativity. (The former place can boast of a very splendid country, and what a record. There lies schoolmates, who twenty years ago trod the same walks with me, and spelled in the same class, returned to their homes by the same road, and have always been in our recollections since the days of our boyhood. But where are they now? at rest—yes at rest, where nothing can disturb them, where trouble will never come. There is one monument of which I will mention in particular, all of the class spoken of before. Here it is:

Romanda F., died Dec. 11, 1852, aged 8 years and 4 months.

Elmira L., died Dec. 23, 1852, aged 28 years and 7 months.

Perry G., was killed by the falling of Main street Bridge, Albion, Sep. 28, 1859, aged 19 years and 2 months.

Wm. S. Co. D. 151 F. Y. Vol., killed at the battle of Cold Harbor, Va., June 1, 1864, aged 28 years and 6 months.

How significant the fact, that mankind is only a creature of time, and will pass away in due time, some in one way, and some in another, but it is seldom we see on one monument such a record. We are likely to inquire, where are our schoolmates? Echo says they are gone. One after the another has passed off the stage. (These are recollections of the past. There is generally a time in a person's life, when it is considered the day in a person's life, and that ideal may perchance have been located on some particular spot. And so it is in this case. There was the little brook that went tumbling along without getting weary, over the stones and pebbles, that is still there. Once there was the stately oak on its banks, leaning towards the rising sun, where I used to amuse myself by running several feet up its sides, but now it is gone—time said it must fall. The grand old woods are there, with its beech and maple, the orchard, with some of the varieties, orchard no 2 also, but the farm is much at "loose ends," the old house has vanished, barn nearly the same, still there are some fond remembrances of the past come flitting through the mind. All these circumstances, and changes, tell us in audible tones, that old father Time, waits for no man. Childhood is soon gone by, middle age comes and goes, old age—yes venerable and respected old age, comes and goes in its own good time. We may say beautiful Mount Albion, we admire it for the taste displayed in preparing the lots to receive their treasure. There is one of less dimensions at Barre Centre, where sleeps two lovely and cherished sisters, they rest in peace, undisturbed. A score of years makes quite a difference, young people more easily traced, than in those more aged, but the marks of time, are easily followed, in the trees and shrubs—the apple, and pear, the oak and willow. Schoolmates and school teachers, when shall I see them again? Perhaps not here. Fraternally yours,

Albion, Oct. 29, 1865. J. S. BLISS.

INDECISION OF CHARACTER.

There are many who appear to be convinced of the truth of Christianity; they have no doubt of the Divine authenticity and inspiration of the holy Scripture. Of the Divine origin of the Gospel, and of its peculiar adaptation to the moral condition of mankind they are fully persuaded, and yet they are not decided Christians. They are not only convinced of the truth, but in love with it; they love it for its own sake, it is so consistent, so holy, and so much at unity with itself, that they can find no flaw in it whatever. They are also greatly in love with true piety, and with the truly pious of every name; but still they are not Christians themselves. What then is the reason? Let us search for the cause. Perhaps they love the world, and desire its friendship, its favor its smiles. Unhappy souls! the struggles between convictions of duty and the cross that lies in the way of performing it, are great, and render them unhappy; the contending claims of religion and the world are opposite, and they cannot make up their minds to which they ought to yield, and this indecision makes them miserable. They grieve the Spirit, they disappoint the hopes of the pious, they fail in establishing a consistent character, they lose the full confidence of all parties, and their own peace is sacrificed on the altar of worldly cupidity. In things pertaining to the present life, indecision is the mark of a weak and irresolute mind. In matters of Church and State, it argues either want of information or principle, or both, and in religious matters a want of correct and natural judgment. But to be undecided in matters belonging to the soul's best interest betrays a want of faith and confidence in God. To be convinced of the truth, and afraid to embrace it; to be in love with the truth, and afraid to profess it; to be in love with piety and pious people and afraid to associate with them; to be desirous of the favor of God, and not willing to serve Him; to desire heaven, and not be willing to walk in the way that leads thither, argues the greatest folly. Such persons would not be associated with the Pharisees, Ahabs and Herods of the Bible, for their life, and yet they will not join with Moses, and Joshua and Paul, and Timothy, for the world. They seem to shun with equal circumspection the openly profane and the strictly religious, but they will not take up the cross and follow the Lord fully. They would be on terms of friendship with God and mammon; but this cannot be, and therefore they are properly the friends of neither.

The evils of such a state of mind are many and dreadful. It is highly dishonorable to God, and offensive in his sight. It is very

hurtful to others—to our children and friends, to our neighbors, to the Church, to the world; such an example ruins many. It is highly injurious to ourselves—it unites us for the society and confidence both of good men and bad. The wicked will not trust such a man because of his religious scruples, and the righteous cannot confide in him on account of his instability. To remedy such an evil we should deeply and seriously weigh the claims of Christ on the one hand, and of the world on the other; if we do this faithfully we shall soon see which is the most worthy of our confidence and of our love; we shall soon determine who will be most likely to sustain us in a dying hour, and if we mean to be wise we shall not long halt between two opinions.—Boston Cultivator.

CLOSET WORK.

BY AUTHOR OF SOME THINGS AND SOME THOUGHTS.

Flee to the closet. Are you tempted?—haste to the closet. Are you in trouble or trial, in affliction of any kind? Speed you to the closet. Go from the closet to the prayer meeting; from the prayer meeting to the closet. Go from the closet to the sanctuary duties; from the sanctuary duties to the closet. No one can pray well in public who does not pray much in the closet. Go to your closet; visit your closet; make the closet a special, a frequent resort. Go to your closet at early dawn, at mid day, at even tide. Commence the day in your closet. Take the Bible, the word of life; meditate therein, get your soul on fire, the fire of God's love. Go from your closet to the family altar, to your daily toil. Go from your closet to the sanctuary, the house of prayer. No one is duly prepared for family, social, or public duties, save from the closet. Make the closet your home, your resort, your hiding place, your delight, your joy. Young convert, visit your closet, visit it often. It is your safeguard, your hope. The first step to a downward course is the neglect of the closet.

SISTERS IN THE LORD, to the closet. Delay not. Speed to the closet—now! Whenever wherever you see any one retreating to his closet every opportunity, rest assured there is hope, solid foundation.

This closet work is the work; nothing like it. No man or woman, single or not single, with or without a family, is safe omitting these regular, stated visitations. Here's the secret of true, firm, substantial, holy living. No one is secure or duly prepared to face a frowning world, walk erect, stem the current, exhibit clearly, fully, heartily, Christian stability and firmness, without the closet, secret retirement for devout meditation, reading God's word, self examination and prayer. St. Xavier, that wonderful man of God, spent hours on hours on his knees in secret devotion often with the word of "God before him. When he came forth, his face shone like an angel's! Every thought, word, action, bore the impress divine. His soul was in a flame! He spoke with great power, "as one having authority, not as the scribes." Sinners by thousands felt with earnest cries to God for mercy, "Lord, save us, we perish."

Xavier, on some occasions, while in the closet, was lost in God, carried to the third heavens. His servant was compelled to shake him, use physical force, to arouse him from those holy visions and meditations. This closet business, moreover, was the secret of Tenants' wonderful success. God on one occasion poured out his presence so powerfully on William Tennant, in his secret retirement, that he had not strength to rise. His parishioners finding him thus helpless, carried him to the pulpit; when he arrived, he crawled up with his hands and knees, and when God gave him strength to stand, O! what holy ardor, what power, what words of salvation flowed from his lips! His lips were touched with fire from God! Fire—on fire!—

Flee to the closet as your life, your safeguard, your hope, your joy. God is there, Jesus Christ, the Holy Spirit, salvation. No one can discharge family duties acceptably, household ministrations, governmental relations—no one can resist the wiles of the devil manfully, sustain an equilibrium of calm, peaceful, humble resignation and joyfulness, without gaining wisdom and strength in the closet. Wives, do you believe this? Mothers, do you? Mark well, behold that mother, that daughter, coming from the closet, with a face shining holiness as did that of Moses, when descending the Mount of God. What now? Panoplied? armed with helmet, sword, and shield? her feet shod with the preparation of the gospel of peace? Satan is bruised under her feet. Satan finds no lodgment. All his fiery darts are hurled in vain. She is clothed with humility. The graces of the spirit shine forth radiantly; love, joy, peace, long suffering, gentleness, goodness, faith. She goes forth from the closet armed. Sisters, mothers, daughters, old and young, flee to the closet—have your regular stated seasons, adhere to them—strictly, undeviatingly. Let no earthly care deprive you of these.

PROVIDENTIAL DELIVERANCE.

In one of the thinly-peopled dales of the Peak of Derbyshire, stood a lone house, far from neighbors, inhabited by a farmer and his wife. Such is, or was wont to be, the primitive simplicity of this district, that it was usual for persons to go to bed without taking the precaution to bolt or bar the doors, in the event of any of the inmates not having come home at the usual hour of retiring to rest. This was frequently the practice with the family in question, especially on market days, when the farmer, having occasion to go to the nearest town, often did not return till late. One evening, when the husband was absent, the wife, being up stairs, heard some one open the door and enter the house. Supposing it to be her husband, she lay awake, expecting him to come up stairs. As the usual time elapsed, and he did not come, she arose and went down, when to her terror and astonishment, she saw a sturdy fellow searching the house for plunder. At the first view of him, as she afterward said, she felt ready to drop; but being naturally courageous, and of a deeply-religious disposition, she soon recovered sufficient self-pos-

session to suppress the cry that was rising to her lips, to walk with apparent firmness to a chair, which stood opposite, and seat herself in it. The marauder immediately seated himself in another chair which stood opposite, and fixed his eyes upon her with a most savage expression. Her courage was almost spent, but recollecting herself, she put up a prayer to the Almighty for protection, and threw herself upon his providence, for "vain was the help of man." She immediately felt her courage revive, and looked steadfastly at the ruffian, who drew a large clasp-knife from his pocket, opened it, and with a murderous expression in his eyes, appeared ready to spring upon her. She, however, showed no visible emotion, but continued to pray earnestly and to look upon the man with calm seriousness. He rose, glanced first at her, then at the knife; again he seemed to hesitate and wipe his weapon upon his hand; then once more glanced at her, she all the while continued to sit calmly, calling earnestly upon God. Suddenly a panic appeared to seize him; he blanched beneath her still fixed gaze, closed his knife, and went out. At a single spring, she reached the door, shot the bolt with a convulsive rapidity, and fell senseless on the floor. When she recovered, she heard her husband's well-known step at the door, and heard him calling out in surprise at finding it fastened. Rising, she admitted him, and in tones tremulous with agitation and gratitude, told him of her danger and deliverance.—William Howitt.

The Advent Herald.

TUESDAY, NOVEMBER 7, 1865.

JOSIAH LITCH, EDITOR.

CONFERENCE ESSAY.

The subject assigned us for a Conference Essay, was "The Resurrections, their nature, order, peculiarities, and results." As the subject was delivered extemporaneously, we can only give its substance in the Herald, without pretending to verbal accuracy.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

The doctrine of the resurrection of the dead is purely a doctrine of Revelation, and one which unaided reason could never have discovered, and which being revealed requires implicit faith in the Scriptures as a revelation from God, and in the power of God to accomplish, to receive. But as it is revealed, it lies at the foundation of Christianity. "If the dead rise not, then is not Christ risen. And if Christ be not risen, our preaching is vain, and your faith also is vain."—1 Cor. 15:16, 17.

Our text asserts the doctrine in its strongest form, "All that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This should settle the question with all who revere the teachings of Christ or call themselves Christians.

But the doctrine is not peculiar to the New Testament. The prophets of old foretold it. As long ago as the days of Job, the faith was held. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom mine eyes shall behold for myself, and not another; though my reins be consumed within me."—Job 19:25, 27.

Thus the old patriarch lived in faith and hope of living again in flesh, although his flesh should be consumed. But the Psalmist had the same faith, and under the inspiration of the Spirit of Christ he said, "My flesh shall rest in hell, because thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption."—Psa. 16:9, 10. This St. Peter tells us in his sermon on the day of Pentecost, he spake as a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne, he seeing this before the face of the resurrection of Christ. This resurrection thus foretold was accomplished as a sample and pledge of the resurrection of the dead. It teaches that the flesh of man is the subject of the resurrection, as did also the passage above cited from Job.

But Isaiah, in unequalled strains of sublimity, moved by the same Spirit exclaims, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust." With such declarations of holy writ before us, we may ask with Paul on another occasion, "how say some among you" that the Old Testament does not teach the doctrine of the resurrection? Yet there are those who do thus declare, and still call themselves believers in the Bible.

COMPENDIUM OF TACHYGRAPHY.

Or Lindsley's Phonetic Shorthand, Explaining and Illustrating the Common Style of the Arts. By D. P. Lindsley. Second Edition. Boston: Otis Clapp, 3 Beacon Street, New York: Schermerhorn, Bancroft, & Co., 130 Grand St. Philadelphia: Schermerhorn, Bancroft, & Co., 512 Arch St. Sold also by D. P. Lindsley, at Eaton's Commercial College, 84 Washington Street, Boston. Price \$1.00, sent by mail.

"Now what natural obstacle" is there against the formation of written signs, which will be indefinitely shorter than that which constitutes the English Language, or the Language of any people? . . . Let the system of written signs be reduced to a brevity and simplicity corresponding with that of spoken sound, and there is no reason why the hand should not be able to keep up with the voice, and a man write as fast as he can speak."—Horace Mann.

We have several times called attention to Mr. Lindsley's system of shorthand writing, and take pleasure in again doing so. We do not profess to understand the full merits of the various systems of shorthand writing, but from the attention we have given to the subject, we regard this system, as a vast improvement on those which have preceded it. Why should there not be improvement in this art as in all others? The system is certainly reduced to great simplicity in this compendium, and we believe it will meet the approval of a discriminating public. Horace Mann, from whom a quotation is given in the imprint which heads this notice, says in a subsequent letter to the author, "If I understand you, you have photographed Phonography, and therefore have reached the very thing which I had in my mind when I wrote upon it many years ago."

From A. Royce Esq. of Cleveland, Ohio: "Your plain literary style of (shorthand) is one of the great things of the age. The more I use it, the better I like it."

From Rev. A. C. Row, Chaplain and A. A. D. C., Third Div. Fifth Corps: "I am much pleased with the system. I found it of the greatest value on the last marches of our corps, where I had to take many notes, and do much writing on horseback, while in motion. I could write legibly in Tachygraphic characters; my legibility I could scarcely read when cold. On the late moves I have been constantly topographing the country as we passed, and have found the art worth more than the labor it cost to master it already."

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Full course in the Easy Reporting Style. . . \$20.00
Special course in Law Reporting. . . \$10.00

LESSONS BY MAIL.

To accommodate a large class of pupils, in all parts of the country, who can neither attend the Boston Phonetic School, nor any class that we can reach, we have made arrangements to give lessons by mail. Hundreds of our best pupils have taken instruction in this way with the greatest success. It is the most economical method for the student, and adds but little to the labor of the teacher. Course of 10 Lessons, by mail, \$5.00; full courses, as above, \$25.00 and \$50.00. Address D. P. LINDSLEY, Boston Phonetic School, Boston, Mass.

BRO. G. H. CHILD AT PROVIDENCE.

Bro. Litch.—Bro. Child arrived in this city last week with his wife and child. He is much exhausted, but hopeful and cheerful. He is at his father's, where the tenderest care is given him. He had every attention on his journey; but his heart overflows with emotions at the mention of kindnesses received at Philadelphia, especially at the hands of Bro. Barstow and wife, and Sister Lye, whose memories will ever be enshrined in his heart's best affections. Brother, pray for him. L. OSLER.

THE YOUTH'S VISITOR.

We call attention to the following proposition presented to the board of the A. M. Association at its last meeting, viz: That if the A. M. A. would publish the Youth's Visitor semi-monthly at twenty-five cents per year to subscribers, he would pay half the extra cost necessary to make it self-supporting, if some other party or parties would become responsible for the other half of the expense—commencing Jan. 1, 1866. Who will respond to the above proposition? Let us hear soon.

SHEET MUSIC.

We can supply the following fly leaves of Music.

1. Starry leaves, containing, Sabbath Year, Seed-time and Harvest, and Jesus Paid it all. 5 cents.
2. Land of promise; The Resurrection; Lavenworth; 5 cents. We can also supply Vestry Chimes, an excellent selection for social worship. Price 60 cents.

In these days of high prices, when the public is complaining, especially our laboring class, that it takes two dollars to go as far as one formerly did to procure cabbages, and when so many imitations of genuine articles are brought into the market, there is nothing which has appeared that comes so near the pure, as regards quality and flavor, of any of them, as the "HARD TIMES CORN." See advertisement.

News of the Week.

CHOLERA—GOD'S GREAT SCOURGE.

God is not only visiting the world with the scourge of war, but he is sweeping it with pestilence. Commencing in Asia, cholera has, with gigantic and rapid strides, made its way westward, visiting Egypt, Constantinople, France, and England, till it has now reached our shores. The announcement is made that the steamer Atlanta has arrived at New York from London and Havre, with the cholera on board. The number of deaths on board to Friday night was 19, with 20 more sick with the disease. The most rigid

quarantine regulations will be enforced for the purpose of keeping it out of N. Y., as well as sanitary regulations to mitigate its effects if it gains a footing. This is all as it should be. But to God we must look in our distresses, for he alone has power to control these elements of destruction.

DEATH OF LORD PALMERSTON.

Lord Palmerston, at the time of his decease, was about 81 years of age. Few men have continued so long in public life, or exerted so great an influence on the destinies of the world as he. He was Premier of the realm, and as such, the chief adviser of the Queen, and chief executive of the government. His death at this time will be likely to produce quite a revolution in the policy of the British government. The prevailing sentiment is, that only a liberal ministry can be sustained and carry on the government. But who will fill his place is yet undetermined.

MASSACHUSETTS LIQUOR LAW.

Massachusetts has on her statute books a prohibitory liquor law; but found the liquor interests too strong for a faithful execution of the law by the regular police authorities. The last legislature passed a law creating a constable of the Commonwealth for the express purpose of executing this law. He has been faithful to his trust, and presented all who persist in the liquor traffic after due notice to quit it. The liquor dealers have formed a "Committee of Public Safety" to defend their craft. A desperate effort will be made by them to have the law repealed by the next legislature. Friends of God and humanity, friends of order and decency, shall they succeed? Shall the flood-gates of death and destruction be thrown wide open, and these vipers suffered to go on in their work of making drunkards, widows and orphans, broken-hearted parents, wives, husbands, children beggars, paupers, thieves, robbers, murderers, and seducers? Let all who have a tongue use it against this nefarious business. Now is the time to speak and act on this subject. Rally to the support of Col. King in his noble work.

THE LIBERALS OF EUROPE AND THE POPE.

The Pope seems determined on provoking a quarrel with the whole world, and is especially excited against the liberal movements among the nations, by which the human mind may be emancipated from the shackles of popery.

Mazzini, the Italian patriot and reformer, has written him a letter, in which he thus discourses:

"There was a time when the Popes were the depositaries and guardians of the moral law. Believing in their mission of justice and liberty for all—intrepid against all who sought to violate their power—and ready to suffer for their faith, which was then the faith of the people—the Popes, from the fifth to the thirteenth century aided and promoted the progress which Pius Nono now condemns. But you are both a prince and the servant of princes at the present day. You reign through force, not through faith; your party is corrupt and corrupting; the sanctuary is surrounded by Neapolitan brigands, upon whom you confer your blessing, while you have no word of comfort for the people who invoke God's liberty and equality. Your predecessors might and ought to have accompanied us upon the path of discovery and advance, in order to have left us, as Moses left his people, on the borders of the Promised Land, and have blessed us in dying even as a dying father blesses the children who are to survive him. You expire cursing the spirit of inquiry, cursing the power of intellect, cursing the people who seek their freedom, cursing mankind and life itself. An apostate from Jesus and humanity, yourself to expire in isolation, deprived of all communion with your brother man. As Pope, six hundred years of impotence—the betrayal of every precept of Christ—your church's adultery with the wicked princes of the earth—the idolatry of the form substituted for the spirit of religion—the systematic immorality of the men who surround you, and the negation of all progress sanctioned by yourself as the condition of your existence, rise in judgment against you. As prince, the blood of Rome, and the impossibility of your remaining there a single day other than by brute force, rise in judgment against you. Reconcile yourself with God, with humanity you cannot."

EXPLOSION OF AN INFERNAL MACHINE IN A NEW YORK HOTEL.

New York, Nov. 5.—At half-past 11 o'clock this forenoon an explosion occurred in front of the Wyoming Hotel, 333 Greenwich Street, shattering the front of the hotel and breaking nearly all the glass in the windows of the building opposite, and along the square where the hotel is situated. Two men were killed and nine wounded. A short time ago a guest of the hotel left a box as security for his bill, and promised to call soon and redeem it. The box was placed in the baggage-room in charge of the porter. This morning, smoke was seen issuing from the box, and it was taken by two men and carried to the sidewalk. Just as they had reached the edge of the sidewalk the explosion occurred, killing the two men carrying the box and doing the damage above mentioned. The police have arrested all persons stopping at the hotel, and the matter is now under investigation. The explosion was very loud, and attracted the attention of persons a mile distant from the scene of its occurrence.

NEWS FROM SAVANNAH.

New York, Nov. 5.—The steamer Weybosset and Idaho, from Savannah, 1st, have arrived. The former, on her outward passage, on the 27th ult., off Cape Hatteras, saw a steamer blow up with a terrific explosion. Run down to the spot and found the only vestige to be fragments of wood, boxes, bales, &c. The vessel was painted white, and seemed to be a small sized river steamer used as a trans-

port. A bark, which was near, is supposed to have taken off all on board.

The military authorities have relinquished the government of Savannah to the Mayor and City Council.

THE ANGLO-REBEL PRIVATEERS.

The full text of the last communications that have passed between the British Foreign Secretary and our Minister in London, on the subject of the ravages of the Anglo-rebel pirates Alabama and Shenandoah, has been published. The manner in which the correspondence has been brought to light gives it additional significance. Instead of its being laid before Parliament in the ordinary course, a special Supplement of the official London Gazette has been issued for the purpose of laying it before the British public. Earl Russell, in his manifesto, has raked together all the precedents, old and new, which would seem to justify the action of the British government. Mr. Adams meets him with his own weapons, and in several instances shows that the precedents quoted, instead of favoring the view taken by the British government, tell the other way. Earl Russell acknowledges that the recognition of the belligerency of the South was unprecedented. Mr. Adams charges, in addition, that it was precipitate, and shows by the Foreign Secretary's own words that at the time he acknowledged the South as belligerents at sea, he had no official information that a blockade had been established, but only a statement of the probable intentions of the United States government. Our Minister puts it that the blockade might possibly never have been instituted, had not England's precipitancy in conceding belligerent rights to the South left them no other alternative. The consequences likely to result from the conduct of the British government toward us, if reparation is denied, and a precedent established, are forcibly stated by Mr. Adams. "A new era," he says, in the relations of neutrals to belligerents in the high seas will open. Neutral ports, in that event, will before long become the true centres from which the most effective and dangerous enterprises against the commerce of belligerents may be contrived, fitted out, and executed. New Floridas, Alabamas, and Shenandoahs will appear on every sea." And he adds, significantly: "I need not remind you which of the nations of the world presents on every sea around the globe the most tempting prizes, in an event no friend would more deprecate than myself, of its being again, as it has so often been heretofore, doomed to be afflicted by the calamities of a war."

Correspondence.

LETTER FROM NEW ORLEANS.

Mr. Editor.—I attended the first Baptist church last Sunday morning and evening. Preaching by an army chaplain from the North. His text was Zech. 4: 6. His arrangement as follows: 1. Upon what Christ's cause does not depend. Human power, patronage, learning, eloquence, influence, &c. 2. Upon what it does depend. The Spirit of God. This inspired the Word, accompanies its proclamation, convicts and converts men, sustains God's people; and by its special effusion, revives the interests of religion. 3. The advantages of this arrangement keeps the Church from despondency, insures success to our efforts; gives God all the glory. It was a very good discourse, and was well received by the congregation. In the evening a prayer-meeting was held, which was highly interesting.

This church, I am informed, is the only loyal Baptist church of three which this city contains. Its pastor, who is now absent on a visit to the North, is a Northern man, and came to this city as a military officer. He was chosen by this church as pastor, when he resigned his commission to accept his present position.

I was invited to open the meeting on Thursday evening, which I did in the usual manner, prayer and singing, and the reading and application of 1 John 3: 1-10. We had a very good meeting, and it was announced that the pastor will probably have returned by Sabbath; in the event of his not returning, the subscriber is to preach.

There is considerable dissatisfaction among the undoubtedly loyal people here, at the marked leniency displayed in the treatment of ex-rebels in this Department. It is well known that for good and just reasons, the property of rebels has been from time to time confiscated, and appropriated to various uses. Houses have been occupied by military officers, stores and plantations have been rented by the government to prominent Union men, thus affording very properly a revenue to the government. These rebels are now receiving pardon at the hands of the Executive. The memory of their treason is officially obliterated, and with this comes a restoration of their property, real estate and personal. Where this is impracticable, a compensation for all damages is made.

WASHINGTON CORRESPONDENCE.

New York, Nov. 5. The Herald's special Washington dispatch says:

The circulation of gold certificates will probably begin in this city to-morrow. No more fractional currency will be furnished the Northern market at present. About 1,000,000 in 5 cent notes will be sent South to supply the pressing want.

The findings in the Wirtz case are still under advisement by the President. The accused is quite energetic, though anticipating the death penalty.

There is much sickness among the troops in Virginia and along the Mississippi river. The troops complain of poor rations.

The General Order from the War Department musters out 100 General officers of Volunteers. It will probably not be promulgated until after the elections.

An order has been issued by Secretary Harlan notifying the lady clerks of the Patent Office building that their services will be discontinued after the 30th inst., as the building is required for other purposes. The position of lady clerks writing for the Department outside is unchanged.

The Tunisian Embassy visited the Treasury Department and Secretary McCulloch on Saturday. The Secretary intimated to them the early return of the Government to a Constitutional basis, duly interpreted, "ad hoc et argenti."

THE FENIAN SCARE IN CANADA.

New York, Nov. 5. The Herald has a dispatch from Toronto, Canada West, dated yesterday, which says ex-Grand Master of the Orangemen, Gowan, has published a manifesto declaring that the Fenians are arming, and calling Orangemen to arms. The Orange organ—the Watchman—declares that it has positive information of a contemplated invasion of the provinces, and that 600 armed men were in Toronto, that members of the Government are fraternizing with Fenians, that the Premier winks at the contemplated attempt to take the provinces from British connection, and that the Fenians drill in Toronto at night.

My impression is, that a good many of those here whose souls and hands are dyed in the blood of Union men, need still to be watched, and not trusted further than they bring forth fruits meet to repentance.

Last evening, in passing through the streets, I saw the police with a colored corporal in custody. They represented that he had grossly insulted a white man. But the corporal himself protested that the difficulty was that he was a Union soldier, and his opponent a secessionist, who had taken that method to inflict an outrage on him. He was taken to the Provost Marshal, and it is to be hoped justice was done him. But no one can fail to see that if the Magistrate was of the same stripe, or disposed to play the Hunkey to the Southern aristocracy by rejecting the man's own defence, because of his color, that it is still possible to wreak vengeance upon the colored man, and outrage the uniform of the United States government at the same time.

New Orleans, La., Oct. 14, 1865.

Bro. Litch.—I noticed in the number of Aug. the 8th a communication headed United Prayer, and a proposal to open such a department in the Herald. I was much delighted with the proposition, and hope it may not be neglected. Is it not a time to double our diligence that our united prayers for the out pouring of the Holy Spirit to purify and strengthen all of God's dear children and save poor sinners? From your sister in Christ, LYDIA RUGGLES.

Beloit, Oct. 25, 1865.

Dear Bro. Litch.—I feel that I cannot do without the Herald; it comes like a weekly visitor, it is like cold water to a thirsty soul, it is good nourishment to the mind, it is like dew distilled upon the herbs of the field or as showers upon the new-mown grass. It gives me new life or enlivens the inward man, it brings to light many

new things. I often feel almost carried away in rapture while perusing those blessed articles from the pens of men of great minds, of those whose thoughts reach far into the future, who can fathom deep mysteries and bring hidden things to light. May you be ever guided by the Holy Spirit in all your researches, after wisdom, is my humble prayer. Attention to D. A. N. KENDALL. Homer, Oct. 14, 1865.

Obituary.

THE FATHERS AND MOTHERS IN MISERABLE DEPARTING.

Shute—Selmer—Vogel—of Messiah's Church in New York City.

Mrs. Azubah Shute, aged 90 years, died May 16, 1865. Funeral sermon by Eld. N. N. Whiting, from Rev. 14: 13, a text of her own selection. Her son, J. B. Shute, died Oct. 10, 1865, aged 80 years, died October 7th, of consumption. Funeral discourse by M. B. Laning, on the gospel hope as entertained by deceased, and the nearness of its consummation in the resurrection of the just.

Mrs. Rachel A. Vogel, aged 81 years, after many years of suffering and patient endurance, died October 20th, of cancer. Funeral discourse by Pastor J. Q. Adams of the Baptist church, who after reading various texts of Scripture referring to the Christian's hope in the coming of the Lord, very appropriately addressed the audience on the faith and exemplary life, in the suffering of the deceased, sustained by a glorious hope of a triumphant resurrection at the coming of Jesus; for whose return she had long waited, and hoped in life to be permitted to see.

These all died in faith, not having received the promises, but having seen, they embraced them, confessing themselves pilgrims and strangers on the earth. May our last end be like theirs, if called with them to sleep in Jesus.

LIZZIE V. HOLDEN.

Died at Round Grove, Ill., Dec. 16, 1864. Lizzie V. Holden, daughter of Reed and Ellen Holden, aged two years and seven months.

Brief was thy life, thou gentle one,
As prairie flowers are brief,
Thou too soon thy beauty spoiled,
And we are sad with grief.

Thy little feet glad music made
In our own prairie home,
But O, in silence now we sit,
And wait for thee to come.

Thy tiny voice so full of gloe,
Thine eye so full of mirth,
O, I might know, thou gentle one,
Thou wast too pure for earth.

O Jesus, Saviour, bring her back,
Prepare our hearts to give
Thanksgiving to thy precious name,
When thou shalt bid her live.

Child of our love, till then farewell;
Rest in thy silent bed;
The night of weeping is almost gone,
The morning brings the dead.

O may her name, a golden chord,
By thee our Father given,
Draw our reluctant, broken hearts
From earth to Thee and heaven.

MARY A. BILLINGS.

Died at Mt. Holly, July 27, 1865. Mary A., wife of Wm. Billings, and daughter of widow Sarah Biseby, aged 32 years. This sister died in hope of a glorious immortality beyond the grave.

We would not wake thee from thy dreamless sleep,
Thy work is done,
And yet we sit in agony and weep,
That thou art gone.

The weary days and months go slowly by;
Thou art not here;
We bid time's rapid courier onward fly,
To bring thee near.

The sorrows nature feels when loved ones die,
Breaks not their sleep,
O could they see us when beyond the sky,
They too might weep.

O God forgive us if our yearning hearts
Sometimes are sad,
O God console us when the tear-drop starts,
And make us glad.

Loved one farewell, thou shalt not always lie
Beneath the sod,
Soon shalt thou rise out from earth and sky,
The trumpet of God.

Then shall the silent sleepers leave
Their dusty bed,
In everlasting life shall join
Their living head.

WELMAN BULLOCK.

Died at his residence in Marshfield, Vt., Oct. 5th, Bro. Welman Bullock, aged forty-eight years.

By this afflictive providence our much beloved sister B., with her aged mother and six children, have been called to experience a loss which can only be repaired by the coming of our Lord.

Bro. B. and his companion were converted under the faithful labors of Bro. I. H. Shipman, at Cabot, Vt., in 1843, and were baptized afterward by Bro. S. W. Thurber, who was watering the precious seed sown in that vicinity.

Bro. B.'s faithfulness was best known to those who were most acquainted with him. His family altar has stood firm for many years. His light has not been put under a bushel, nor has been silent upon that best of all subjects, "The coming of the Lord."

Not only his family, but his neighbors and the church, greatly mourn their loss. The prayers of one more of God's faithful children are ended.

We trust he will soon awake to enjoy the fruition of that blessed hope which sustained him in the dying hour.

The writer attempted to speak words of comfort to the bereft, from a scripture selected by the companion of the deceased,—"John 11: 25. 'I am the resurrection and the life.' May we all have life in him. Amen."

NATHAN WHEELER.

Cabot, Vt.

A letter from Lake Superior copper regions says:

Here is a region now producing an aggregate of 10,000 tons of copper annually, which the coming five years will beyond all doubt see more than doubled. It costs twenty cents per pound to produce this

\$4,000,000. This sum, be it observed, only covers the current working expenses of the few producing mines. It does not include the first cost of these mines, which could not have been less than \$7,000,000. Nor does it include the cost of the non-producing mines, upon each of which has been expended an average of at least \$2,000,000—making an aggregate of at least \$30,000,000. The Great English copper mines are now only beginning to decay, after having been worked for many generations; and there is no exaggeration in the supposition that the amount of capital expended in the legitimate mining enterprise in this region will soon approach \$10,000,000 annually.

THE FIRST STEP.

There is an old Latin motto, often quoted, which is designed to convey in concise language a lesson of vast importance—*obsta principiis*: resist the beginnings. However insignificant the fault may seem to be, however slight the departure from the strict line of rectitude, if we are but careful not to take the first step in the downward course, we are safe. If there be no first error, there certainly can be no second.

On the other hand, if we yield to the first temptation, we shall be less able to resist the second. The indulgence we have already allowed prepares us for another. Gradually, and more easily than we are apt to suppose, habits are formed; and that which might have been so readily resisted at the beginning, has become a chain that binds us in a cruel bondage.

The traveler on an Alpine height, amused himself with setting in motion a small mass of snow; ere long an avalanche spread ruin through the smiling vale beneath. The children at play on the Holland dyke were delighted to guide the escaping rill into mimic waterfalls, which their little hands controlled at will; ere long a mighty tide poured over the fields its devastating floods. The first oath—the first theft—the first untruth—the first Sabbath desecration—how easy it seemed to the wanderer to retrace his step, and regain the straight path from which he had begun to swerve! Was it easy? Alas! almost impossible.

That first ungentle word, wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required; and now how wide the breach, how sadly estranged the hearts that once loved so tenderly, that confided so trustfully! That first evening which witnessed our neglect of the Bible, our omission of prayer—to what a long, weary declension it led the way! Ah, tempted hearts! let us resist the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, the first step in the rapidly descending path of sin; and that we may resist successfully, let us seek strength from One who was in all points tempted like we are, yet without sin.—Pres. Bannan.

THEY ARE WIDE OPEN.

The floodgates of vice and crime. Never, perhaps, so widely opened before, in this country. And, alas! how they are thronged! And by all classes of society—the old, the middle aged, the young. The sight is pitiable to behold; it is truly heart-sickening.

Look at the crowd of reeling drunkards—an army of men little less than that that saved the Republic. Read the annals of crime of every possible description and of the deepest turpitude. Forgery, robbery and murder are the order of the day. The devil seems to be let loose, and hell to be mad to devour the sons of men.

But we need not wonder at all this, as though some strange thing had happened unto us. War always demoralizes—always is succeeded by fearful moral devastation. Its legitimate tendency is to brutalize. Our nation is just now realizing this. What, then, is the duty of the hour? Manifestly this: accept the case as it is, deplore it bitterly before God, and go right to work in his name and in his strength to remedy it. Let every good man and woman, let the whole Church buckle on the armor anew, and enter upon the conflict with brave hearts and strong arms.

Let the temperance cause be re-enslaved every where. Let the old lecturers, and new ones, too, enter the field, and let pulpit thunder upon the subject once more. During the war temperance men entered into a sort of tacit armistice with old King Alcohol, and he made good use of it to strengthen his fortifications and augment his force. He must now be attacked with greater fury than ever, his fortifications destroyed, and his forces routed and utterly scattered. Pass the order along the whole line.

But to say all in a word. Every friend of humanity must go to work to close up all the flood-gates of vice and crime in the land. And he must work with all his might—work in faith and with perseverance. Heaven bless the effort, and a better day—a day of better things—will soon dawn upon us.—Chn. Advocate.

THE SOURCE OF COMFORT.—"In every trial, in every loneliness, in every wasting grief that you have, understand that there are two ways of looking at it. One is the besotted way, the earth way, in which you wear your trouble; in which you measure it, in which you wear it like a girdle, in which you let it work upon your feelings, and make you selfish; in which you let it unman you, and cause you to bear false witness against the Saviour and his gospel. The other is the Christian way, in which you look up the moment trouble comes upon you."

"I recollect that once when I was a little boy, three years old, while walking through an entry in my father's house, I saw that I was alone, and uttered a shout of terror, which instantly brought my mother to my side. Whenever you find yourself alone, call for your God, your Father, God. Whenever there is anything that hurts you, go right to God with it. And let your joys lead you to him. You are never unwelcome where he is."

THE PRIEST AND THE MURDERER.

Ireland, a ruffian murdered the brother of a priest. By a chain of accidents, the murderer, supposing himself dying, confessed the crime to a priest. The villain did not die, but recovered, and of course the clergyman could do nothing, the seal of the confessional being on his lips. The murderer took a morbid pleasure in being in the brother's company, and they rode together frequently. One day they rode in a direction they had not previously taken, and at a certain point the layman, pointing to a blasted tree, said, "It was there I did it." The brother's heart bounded in his bosom, but he had the presence of mind to say, "Did what?" The other, surprised, answered, "Why, killed your brother Morgan?" "You killed my brother there?" "Yes; there it was." "Thank God!" said the priest, and the next moment his strong hand was on the ruffian's collar; "That was not said in confession." But he confessed him again at the gallows.

A patent for making shoes with wooden soles has been perfected, and the Brooklyn (N. Y.) Eagle says that the boots and shoes made under this patent have been subject to the severest tests, which they have withstood—even their friends being surprised at their good qualities. They are emphatically an article for the people, combining, as they do, strength and durability with cheapness. Arrangements are in progress by which the company will be enabled to manufacture any style of shoe or boot desired, from the natty balmoral to the cavalry jack boot.

CHOKING COLORED PERSONS.—It is stated that a highly respectable colored man, who was a passenger on the Shore Line Railroad, the other night, was three times refused a glass of water by the water-boy who passed through the train. Appealing to the conductor, the latter informed him that it was a rule of the company that no water should be furnished to colored persons.

Man doubles all the evils of his fate by pondering over them. A scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

LETTERS RECEIVED.

J. B. Huse, draft received. B. S. Reynolds; J. W. Britton; Geo. Pettigrew; D. Bosworth; Wm. Y. Patterson; J. S. Bliss; Lydia Ruggles; Adventist; Myra Bosworth; Wm. A. Matthews; I. L. Leslie; Sarah W. Sage; S. Carment, think we can find it now; Sophia Tulliver; J. C. Noe; F. Davis, have no numbers of Oct. 24; L. Osler; J. H. Van Duzee; D. T. Taylor, thank you for the paper, Rebecca Durkee; Joshua Roberts; E. E. Webster; Lemmon Robbins; N. Wheeler; James W. Reed; Otis G. Smith; C. A. Buckbee; J. A. Flagg; W. H. Swartz; R. D. Wynkoop; Emily J. Saxe; H. G. Frags; M. H. Moyer; P. Chesley.

NOTICES.

CONFERENCE REPORT.—White at Conference, some one requested us to send 25 copies of the Herald containing the report.

In the hurry of the moment we neglected to take down the name, and it has escaped us. Please write, the papers are preserved.

THE MASSACHUSETTS CONFERENCE OF CHURCHES.

A CALL.

It will be remembered by some, that in 1863 an organization was effected, known by the name of the Massachusetts Conference of Advent Churches, holding its first meeting at Lawrence, Mass. This organization was successfully continued a number of years; until a variety of causes operated to its discontinuance. Recently, many have urged a revival of this organization, and the undersigned have united in calling a meeting at Westboro', Mass., to commence Tuesday, Dec. 15, at 2 1/2 P. M., and continue till Thursday eve, the 14th, to consider the propriety and importance of the measure proposed. The Pastor and church at Westboro' have extended a cordial welcome to this meeting, and it is very desirable that every Advent church in Mass. and vicinity, should be represented by chosen delegates, and that Advent ministers, ordained, and unordained, should be present at the meeting.

Brethren of the ministry and laity, let us show that we have faith in the truth we cherish and preach, by increased activity in the cause we love.

